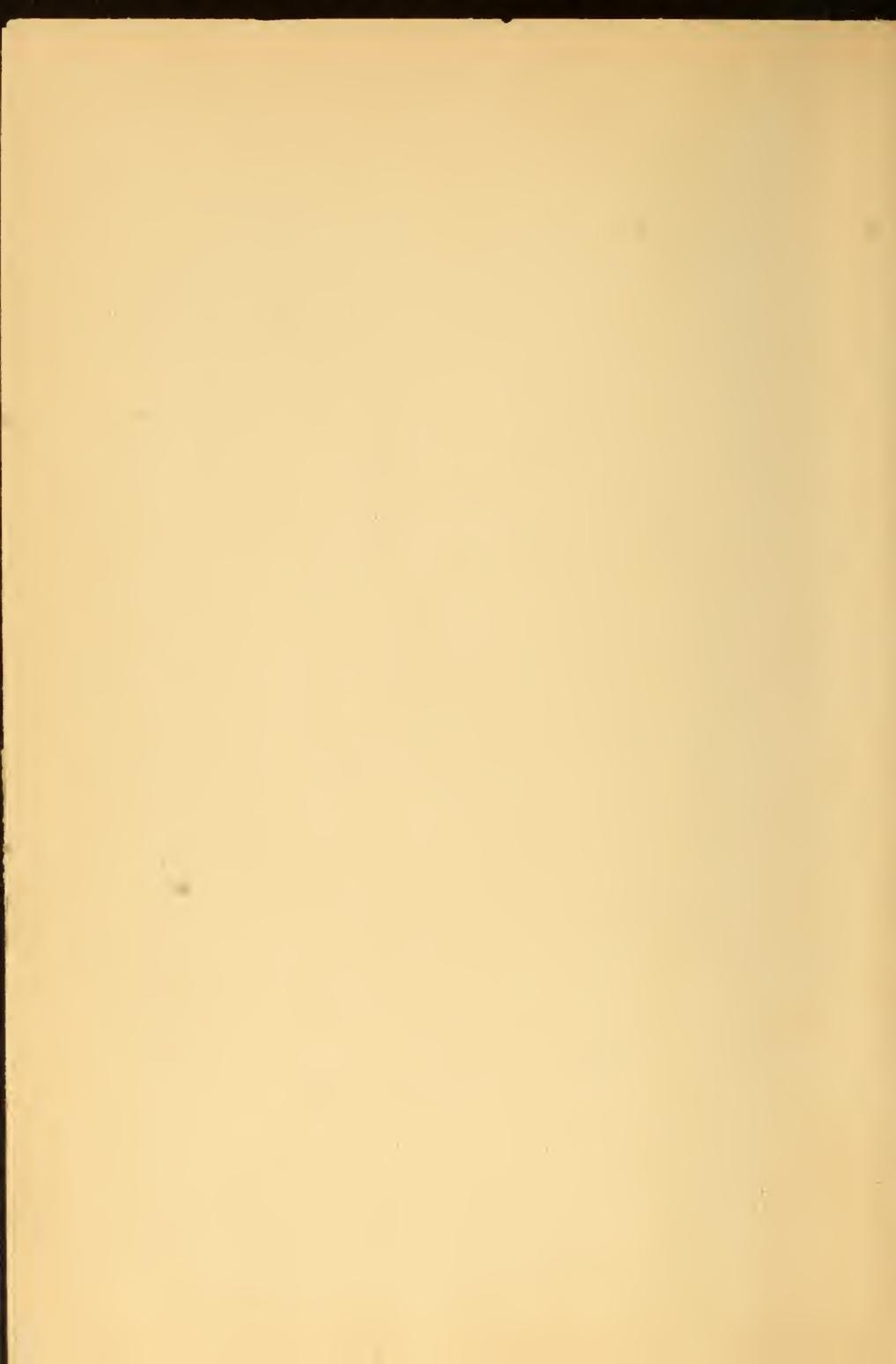


BREAD FROM HEAVEN

BY

THE CONVERTED AND SANCTIFIED ROMAN CATHOLIC
EVANGELIST JOSEPH S DEMPSTER







EVANGELIST JOSEPH S. DEMPSTER.

“Bread from Heaven”

BY

REV. JOSEPH S. DEMPSTER,

The Converted and Sanctified Roman Catholic,
Author of “From Romanism to Pentecost.”

INTRODUCTION BY

REV. E. I. D. PEPPER, D.D.,

Editor of CHRISTIAN STANDARD, Philadelphia,

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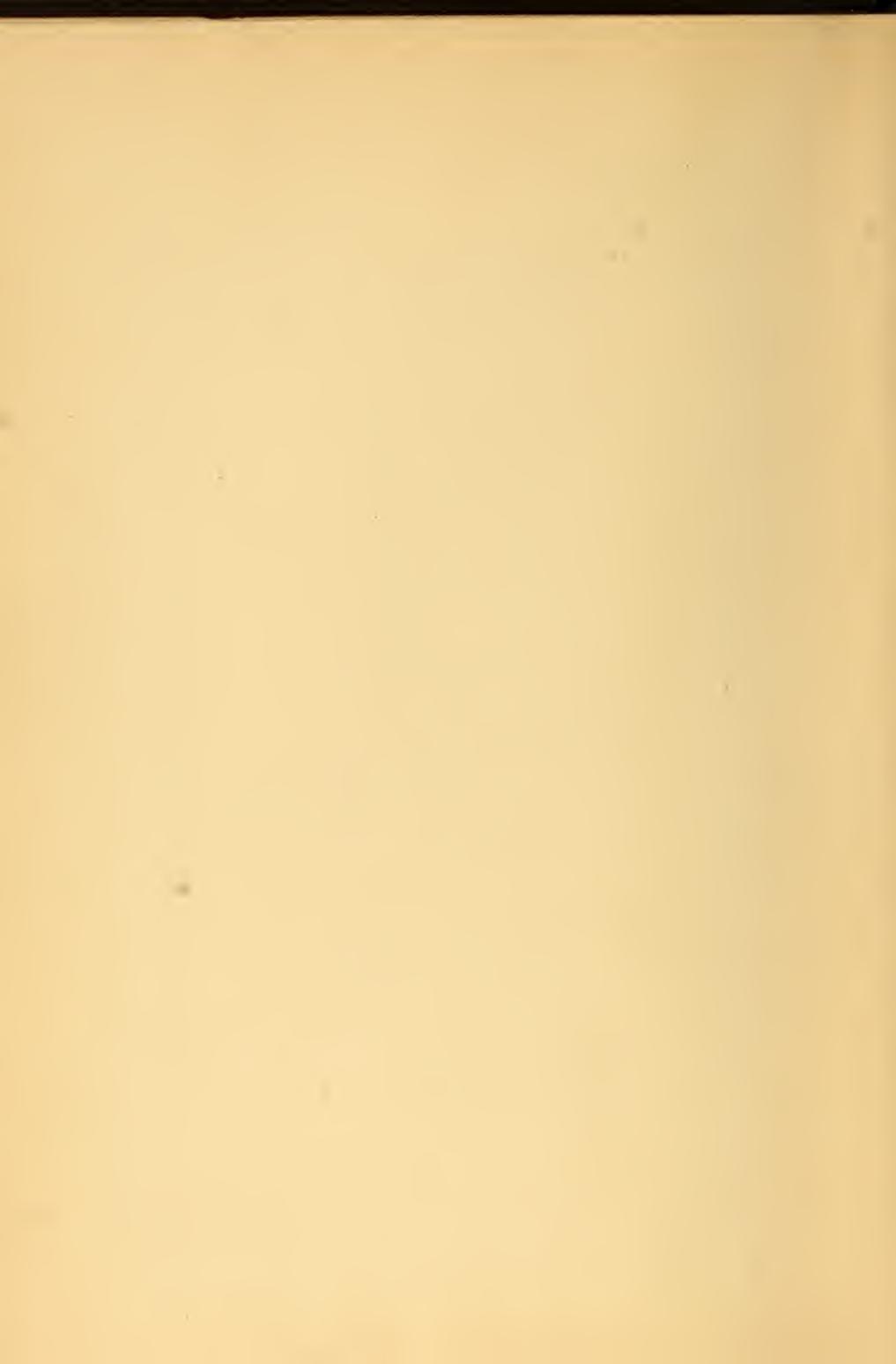
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INTRODUCTION.

There are many sources of religious knowledge—reading (pre-eminently the Scriptures and acknowledged orthodox standards of theology), reverent attendance upon the most profitable means of grace, travel, observation, experience, prayer, the enlightenment of the Holy Ghost, and others that might be mentioned. Brother Dempster has enjoyed and properly used all these in common with many others. But, from his childhood, gradually emerging from a system of time-honored error, compelled to examine most carefully the very fundamentals of universal religion, forced to conscientiously differ from his early teachers and relatives and best earthly friends, becoming more and more accustomed to independence of thought and study and action, passing through the deepest and most radical personal religious experiences, advancing steadily under such unfavorable environments into the most advanced acceptance and advocacy of the very highest saintliness—all these, and others that might be indicated, impart a clearness and force and value to his pulpit and published views that entitle them to unusual attention.

The sweet spirit of this holy man of God, the intense fervency of his whole redeemed nature; his Christ-like

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sympathy with unsaved humanity; his catholic charity for the universal brotherhood of man; his varied experiences in the most practical and radical and successful promulgation of the truths that have been burned into his deepest convictions by the Holy Ghost; his lifelong struggle with honest doubts and fears into the marvelous light of uttermost salvation; his loyalty and love to the church of the living God; his ever-increasing gracious and glorious victories in pressing the truth as it is in Jesus—all add to his claims for audience and acceptance with those who love the truth, and in so doing love the light on mind and heart and life.

The sermons in this volume are the ripe fruit of many years of such saintly explorations and gracious acquisitions. He evidently has “the secret of the Lord.” He evidently discerns “the mind of the Spirit.” He has “digged deep” and brought forth the richest treasures of sacred store. He evidently is gifted not only with natural wisdom, but with deep spiritual discernment. He has absorbed the exceeding great and precious promises and privileges of the saints in all ages and in all places, whether in the Roman Catholic or Protestant communions, and in this volume evidences how gladly he holds himself ready to share his treasures with all those who “covet earnestly the best gifts,” and are equally ready to be shown the “more excellent way” of

INTRODUCTION.

pure and perfect love as depicted by the holy apostle Paul in the immortal thirteenth chapter of First Corinthians.

To view these sacred and Scriptural truths through the eyes of one whose whole religious training has been so different from almost all our evangelists who are laboring for the promotion of holiness, is an advantage not to be lightly esteemed but eagerly accepted. We believe thousands will welcome this book, because of its authorship, because of its antecedents and environments, because of its inherent and essential truth, and because of the many-sided lights in which that truth is presented.

Indeed, so judiciously has Brother Dempster presented his transformed opinions that he has won, even from his Roman Catholic hearers, a respectful attention that never can be gained by anybody by personal abuse, by ecclesiastical denunciation, by a zeal that is neither according to knowledge, or charity, or reason, or common sense. We are hoping that, as they have listened patiently to his ministry, even they may be won to read these published utterances. His former publications have met with wide circulation. We earnestly hope these discourses will be received with the same favor.

Our personal acquaintance with the author, our association with him in "the movement for the promotion of holiness," our own personal pleasure and profit from his

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private conversation and public ministry have greatly endeared him to us. We are happy to introduce him more widely than ever through this volume to our throng of intelligent and appreciative readers.

E. I. D. PEPPER.

*Editorial rooms of the Christian Standard,
Philadelphia, May, 1899.*

PREFACE.

Life is too short and souls are too valuable to engage much of our time in issues or non-essentials. All are seeking a short way to perfect peace, and the shortest way pointed out in the Scriptures, is by repentance and faith in Jesus, to be at peace with God, and a complete consecration and acceptance of the blood of the Lamb, by simple and pure faith, for the entire sanctification of the soul. This is the only road to perfect peace and joy in the Holy Ghost. Our heat is to be as great as our light, which is only another way of saying be what you profess. Many good, noble, and affectionate souls who are truly God's children need light, that they may have heat—the heat and fire of full salvation, which is none other but the baptism of the Holy Ghost. They want to know God more perfectly, serve Him with all their hearts; and still many of them, when they hear of the sanctified life or come across the ordinary means of Christian perfection, form a wrong conception of it. It is as if some one spoke to them in an unknown tongue, and they stand off from those who profess to teach this gracious state of grace, as if they had some contagious disease which they might catch themselves. Often they are men and women who have made a great sacrifice to

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God. No one can deny but that they want something which they lack in their souls, the absence of which puts them in a most mournful disability, in the way of obtaining that which would enable them to have perpetual victory. In other words, there are many who, though they are fully assured that their sins are forgiven and that they have been adopted into God’s family, are well aware that they cannot continue living without relapses unless they receive the mighty baptism of the Holy Spirit, which alone will enable them to be more than conquerors in their onward march from earth to Heaven. Then there are many others who, though they have entered into the gracious experience of full salvation, need the gift refired within them, and at times become perplexed over difficulties which present themselves; to all such of God’s family no matter what denomination they belong to, whether a Catholic or a Protestant, I dedicate this little volume, praying the Blessed Jesus, that it will aid you in interior development in a holy life, and that amid the whirl of evil around you, you may be able to prove by divine omnipotence Christ’s ability, not only to deliver from all sin both actual and inherent, but that you may prove His power to enable you to keep living and spreading the fragrance of a holy life which alone comes from a heart filled with perfect love.

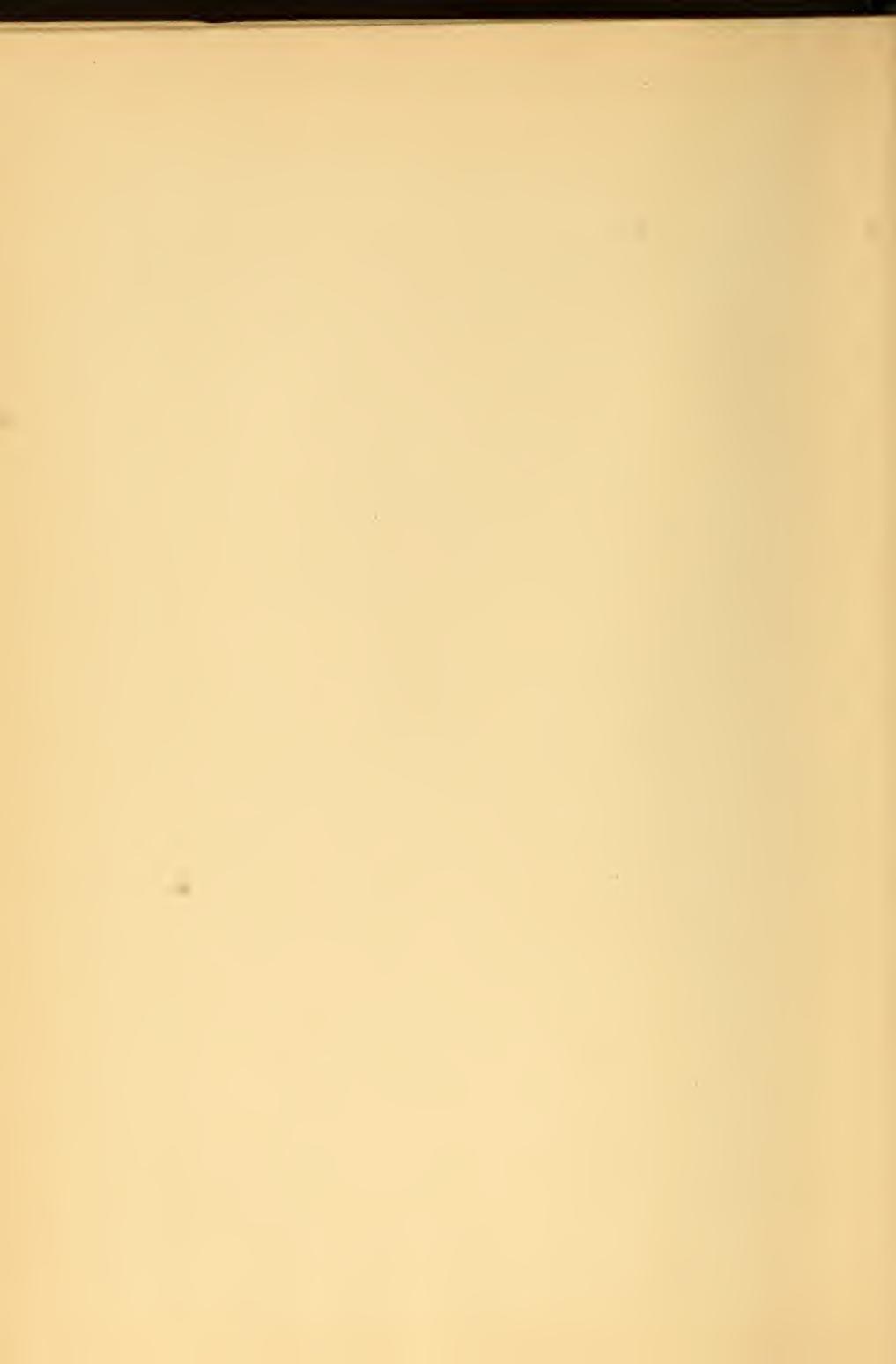
I pray that all those who devoutly and honestly read

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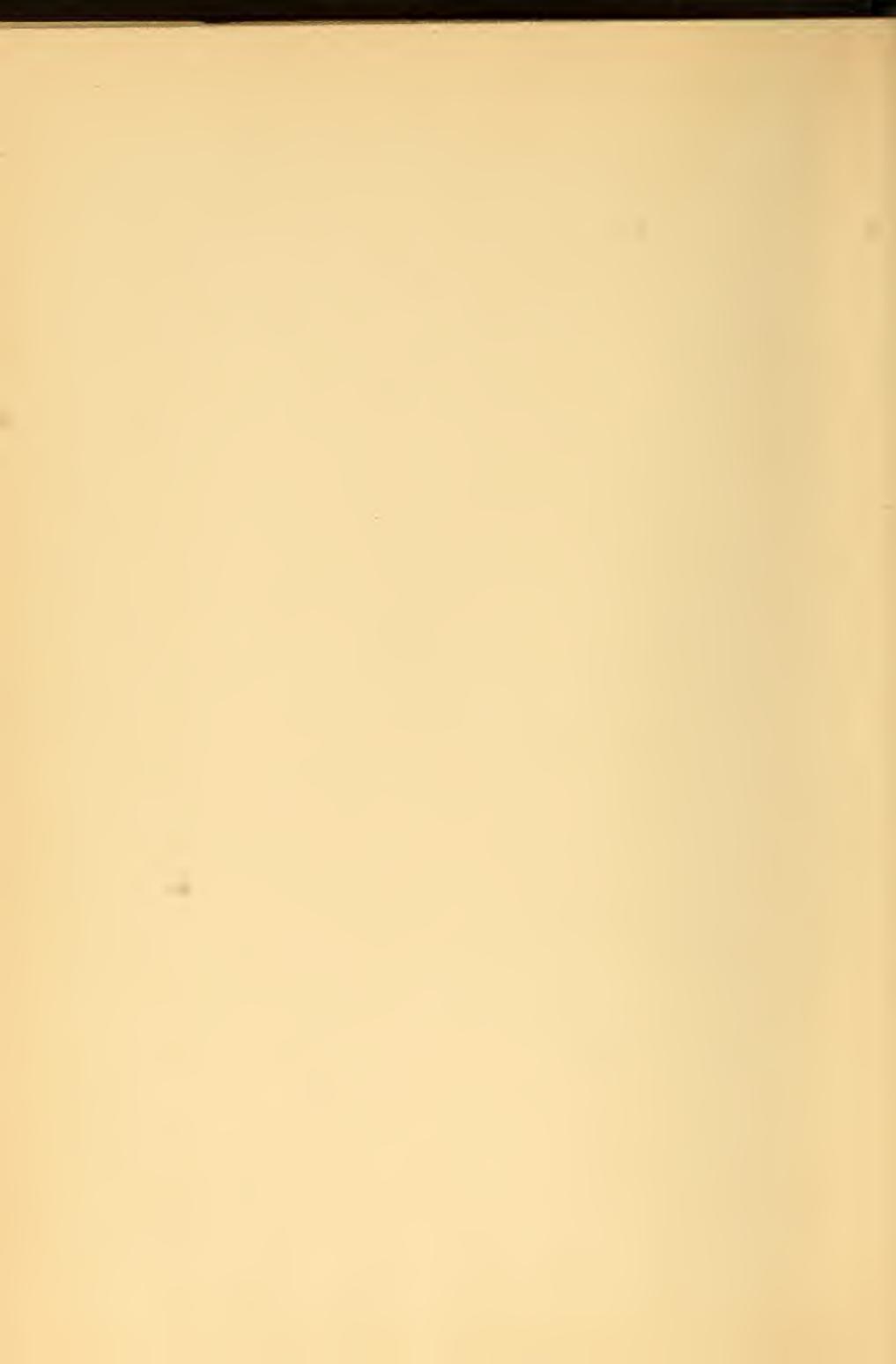
these pages will pray for the Author. Be assured my heart is moved to help you. I have learned to know that truth can only have its desired effect when it is written or spoken from a heart filled with Christlike compassion for all men. It would be much better not to write or speak a truth ungraciously, for this would be to present a good dish badly cooked, or administer medicine unseasonably. For the real truth of justice and the real justice of truth resides only in love. A judicious silence is always preferable to a truth not written or spoken in the Spirit of Jesus.

Every line which I have penned of this little volume has been written after I had implored Jesus to keep me steeped in His sweetness. Conscious of my infirmities, and my poor, fallible judgment, I pray God that, above all and before all, Jesus may be glorified in the presenting of this little work to my brethren in the Gospel.

THE AUTHOR.



The Knowledge of God.



CHAPTER I.

THE KNOWLEDGE OF GOD.

The Scriptures distinctly teach that God created man in His own image and likeness, that after He formed him out of the slime of the earth He breathed into him a living soul. Man by disobedience fell; Justice demanded retribution, but Mercy, in the person of the Son of God, met Justice, and declared that four thousand years from the fall of our first parents He would pay the price and meet the demand of Justice by bleeding and dying on Golgotha's Mount. Man by disobedience was stripped of his original purity, driven out of the Garden of Eden to earn his bread by the sweat of his brow, and condemned to death, with all his posterity. They who lived before Christ became man were saved by the belief of a Redeemer to come, and by keeping the commandments of God. Many of the old patriarchs lived in advance of their dispensation, and not only enjoyed the blessing of regeneration, but also the blessing of entire sanctification. If you turn to Hebrews 11: 13, you will find that it is declared that these old patriarchs and prophets lived not only according to what they believed, but that they also died in the faith; although they had not received the promises they had seen them afar off, and

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looking down the vista of time they saw by faith the first advent, the incarnation, the death and burial of Jesus, the resurrection, the ascension from Mount Olivet, the descent of the Holy Ghost, the fulfillment of the promise of the Father. They believed in death, judgment, hell and heaven. They were convinced of the promises, identified themselves with them, testified that they were strangers and pilgrims on this earth; they lived and died according to what they believed. Man in his fallen state was depraved, ruined, lost; he needed a Savior. Four thousand years after the fall of our first parents, the Son of God became incarnate, and after thirty years of private life and three years of public ministry, He paid the price of man's redemption upon the cross, and by His victorious resurrection, the third day after His crucifixion, proved Himself to be God, and conqueror of earth, hell and sin, and death. Jesus paid the price for man's redemption, and all may be saved who will comply with the Gospel conditions, which are so plainly taught in the word of God. By repentance and faith in the Lord Jesus we become new creatures. Old things have passed away, and behold! they have become new. (2 Corinthians, 5: 17, R. V.) Not only have we provisional or imputed righteousness, but also imparted righteousness. We receive a new life, we have a new birth, we are born again; new senses, new

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faculties, new appetites, new ideas, new conceptions. We are spiritually born of the Holy Spirit. We have received Him in a gracious sense. He witnesses to our adoption; our names are written in Heaven, and this work of regeneration is a complete work in itself. We are elevated on an equality with Jesus Himself in sonship. "As many as received Him, to them gave He the right to become the children of God. (John 1:12, R. V.) "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, and such we are." (1 John, 3: 1, R. V.) We no longer commit voluntary and known sin. "Whosoever is begotten of God doeth no sin." (1 John, 3: 9, R. V.) Someone will say, "if I am a new creature in Christ Jesus, if I have received a new heart, where is the need for a second work of grace?" Now you see, beloved, that a new heart and a clean heart are not synonymous. When a child is born into this world, you would not doubt but that the child was a perfect child, a brand new baby, but we are all well aware that that child after birth requires to be sanctified. This is not some new doctrine that is just sprung upon us. All the Evangelical churches, including the Roman Catholic Church, teach that after regeneration, there still remains the seed principle of sin,—or carnal nature in the heart of the believer, though many of them have different theories

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for its removal; but John informs us in his Epistles that the Son of God was manifested that He might destroy the works of the Devil. (1 John, 3: 8.) So you see that we do not undervalue the gracious work of regeneration, for we are confident, in the language of Mr. Wesley, that no one is a proper candidate for the blessing of entire sanctification until he has the evidence of his adoption. So that, looking into the face of his Heavenly Father by faith, he can say,

My God is reconciled,
His pardoning voice I hear,
He owns me as His child,
I can no longer fear.

His heart spontaneously breaks out thus,
I have called Thee, Abba, Father,
I have set my heart on Thee,
Storms may howl, and clouds may gather,
All must work for good to me.

But I presume that the reader is a child of God, that you know that your sins are forgiven, and that you are adopted into God's own family, but still you want to know Him in His fullness, and you are willing to count all things but loss for the excellency of this knowledge. You are willing to suffer the will of God that you may win Christ and be found in Him. Your heart is after real personal knowledge; you want the power of His resurrection in you. Paul had this knowledge; you may

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have it. It is worth all that you can give. You count the cost, pay the price, leave the future in His hands, accept Him in His fullness. You yield, trust, obey. You have got done counting the cost forever; you have taken the shoes from off your feet, you are now standing upon holy ground. It will pay to let your foundation go down deep and well. You have got done with the principles of the doctrines of Christ; you are letting Him bear you on to perfection of love. Some never get beyond the foundation; they seem to be all foundation and no superstructure; they are unfinished towers; they seem to be ever learning and never able to come to the knowledge of the truth; seem to be all roots and no fruit. They are seldom seen above ground; you will hear them often quoting the old proverb, "Well begun is half done," but after all a half done thing even if to be only a cake that we are baking is not much to be proud of. God uses this very simile on some of His ancient people; "Ephraim is a cake not turned." (Hosea 8: 8.) How many seem to be burned on one side and dough on the other. God wants us not to be top-heavy or bottom-heavy Christians, but you are in for this excellency of knowledge in Christ Jesus. Geologists may glory in geology, astronomers in their knowledge of astronomy, the botanist in the study of the most delicate flower, the gifted in his gifts, the theologian in his study of the attributes and mysteries of God

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(which after all is but the product of mentalities), the classic in his classics, the intellectual in his intellectuality; but what does it all amount to, if we do not know God? To know Him by history, to know Him by His foot-prints in nature, to know Him in the depth of intellectual thought, to know Him in ceremony; all this may be good as far as it goes, but it is poor bread for the moral being to live on. But to know Him experimentally as the indwelling Christ, is to satisfy the hunger of the moral man, so that he considers all things but dung for the excellency of this knowledge. There is so little of this knowledge, comparatively speaking, in the world. But it is our privilege to know Him and to have fellowship in His sufferings and to know the power of His resurrection. When our consecration is complete, by faith, we can receive the Holy Spirit as our indwelling Sanctifier. He will give us grace to hold fast our confidence, so that we need not retreat, to keep our eye looking unto Jesus, the Author and Finisher of our faith. He, the Bread sent down from Heaven, satisfies the hungry soul; He aids us to appropriate His promises; we learn to know the thoughts that He thinks towards us, which are thoughts of peace. When we seek Him with all our heart, He will seek us and find us. In times of distress and affliction, you will find God’s foundations to be stones with fair colors, and all His borders pleasant

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stones, and His establishment to be in righteousness. God comes to do wonderful things for us, whereof we are glad. He longs to come and dwell in us. Self which we loathed and abhorred is gone out; we sink into insignificance as He, the Holy Spirit, enters the heart. The Comforter comes in to abide, to console, to exhort, to lead, to illumine, to glorify Jesus, to reveal the Christ; in a deeper sense than He has ever done before. We cannot help but love Him, to give Him the adoration of the heart, to ascribe to Him all honor and glory. He has made us kings and priests unto God and His Father, has washed our robes in the Blood of the Lamb, has given us palms of victory so that we can be overcomers, and has crowned us with crowns of honor. We can wave our palms of victory, and if faithful unto the end, He will give us crowns of immortal glory. He has brought us into the Holy of Holies. We not only eat of the tree of life, but of the hidden manna. He has given us the white stone and the new name, which no man knoweth, saving him that receiveth it. We give unto Him honor and glory as never before. We realize that the precious Blood does save and sanctify. The blessed Spirit does not call attention so much unto Himself as He does to Jesus, for, when the Comforter comes, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness

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of Me (Jesus). (John 15: 26, R. V.) “Howbeit, when He, the Spirit of truth, is come, He shall guide you into all the truth, for He shall not speak of Himself, but what things soever He shall hear, these shall He speak, and He shall declare unto you the things that are to come; He shall glorify me (not gifts, but Jesus), and He shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that He taketh of mine and shall declare it unto you.” (John 16: 13-16, R. V.) How blessed our whole theology is all in five letters, J-E-S-U-S! Jesus, the Pardoner of our sins, the Sanctifier of our nature, the foundation of our spiritual internal structure, the balm of all our wounds, the Guide in all our perplexities, the hope in all our discouragements, the light in all our darkness. When we cannot feel or see or trace, He is our joy in all our sorrows. This causes the soul to sing and shout and magnify the Lord our God continually. He does not come to reveal any new truth to us, but to aid us to understand the old truth which Jesus spoke. He teaches and brings all things to our remembrance, whatsoever Jesus said. He illuminates the word. He aids us to remember it, so that we can be guided by it in our every-day life. He keeps us filled with His presence, so that we can search into the deep things of God, teaching us not to lean unto our own understand-

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ing. We esteem the words of His mouth more than our necessary food. They are sweeter than honey and the honeycomb. We love to meditate therein day and night. We exult in His promises. We live on His bread alone, the word of life which proceeds out of the mouth of God, for no man ever spake like Him. The abundance of His grace and life has taken possession of us. Our capacity is small; still He fills us with the perfect knowledge of His will in all spiritual wisdom and spiritual understanding; so that we may walk in all loyalty before Him in love, bearing fruit in every good work, increasing in the knowledge of God, strengthened with all might according to the might of His glory unto all patience and long suffering, with joy, giving thanks unto the Father who made us meet to be partakers of the inheritance of the saints in light. He has delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love, in whom we have our redemption, the forgiveness of our sins. He is the image of the invisible God. It is wonderful, wonderful to experience the abundance of joy and peace and perception of God's touch which greets us as we enter the companionship of those who have been cleansed from all sin in the blood of the Lamb. We become accepted in the Beloved, and as the beloved of God, we drink abundantly and rejoice with joy unspeakable at the inexhaust-

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ible supply of divine grace, love and life, which He has made us partakers of. “I am come that they may have life and may have it abundantly.” (John 10: 10, R. V.) We learn now to look within, from the center to the circumference to obey the voice within, for the kingdom of God which is within is righteousness and peace and joy in the Holy Ghost. We have entered into everlasting peace, everlasting joy, and this experience of perfect love which we have entered into, may last forever. Such is our privilege if we yield, trust and obey. What an interior holy hush, heavenly calm, Christlike quietness, blessed rest comes into the soul when we receive the witness to the entire sanctification of our souls. What a depth, what a hallowedness, what a silence! Here we reach something of His strength, His power. Here we get to know the depth of our weakness, our littleness, our nothingness. True, the finite mind can never grasp the infinite, but He is revealed to the abandoned, humble and believing soul. The soul breaks into tender love and interior heavenly melting before the love fire of the blessed Spirit. We enter into His life. Here the Holy Spirit leads us slowly, noiselessly and with simplicity. Oh, the length and breadth, depth and height of the love of God which He gives the true, honest, sincere and believing soul to revel in. Oh, beloved, when we discover it and allow our faith to take hold, we need not be

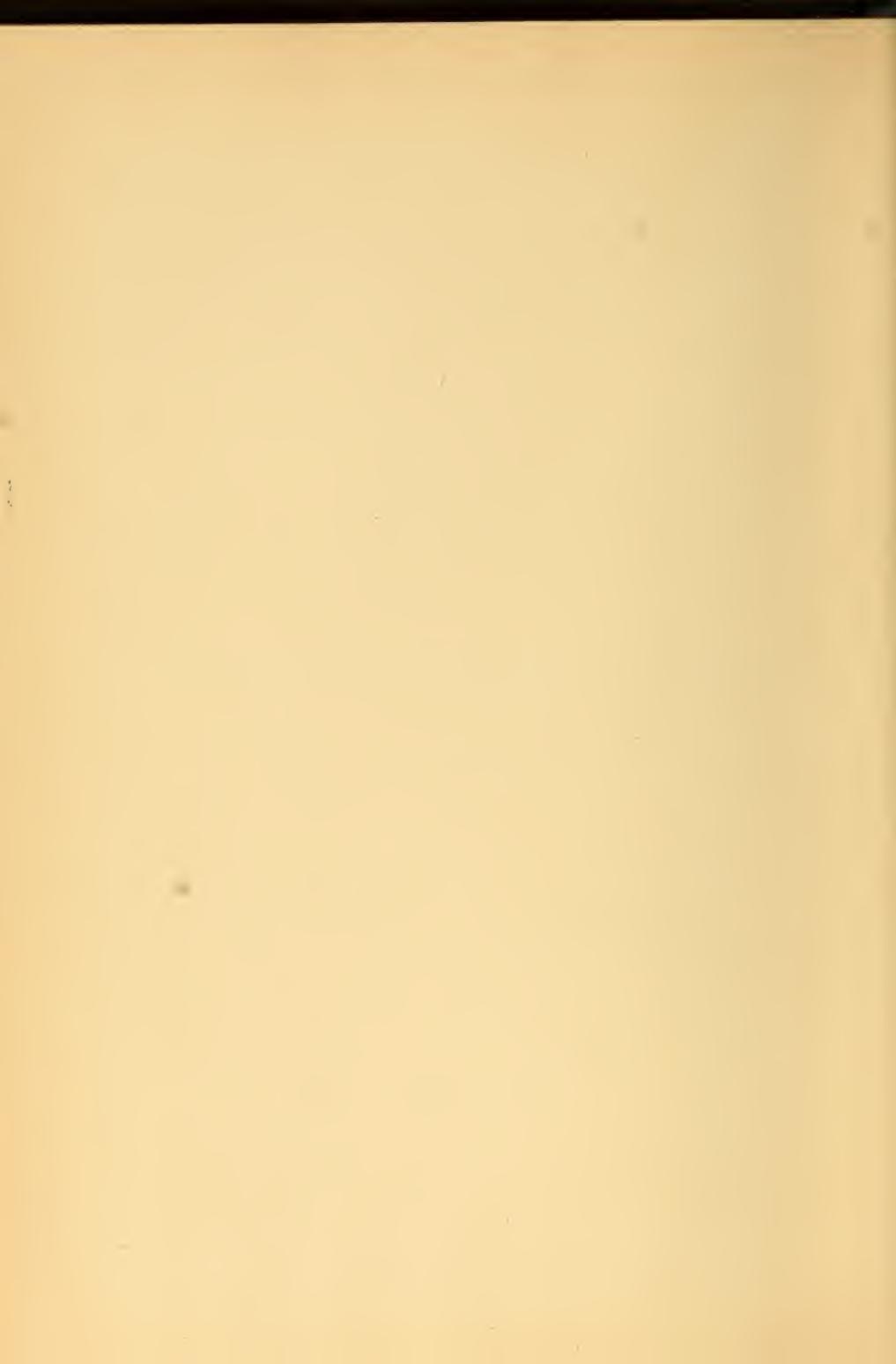
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afraid that we shall be barren or desolate, or that our experience will give out, for if we bring all the tithes into the store house and give Him half a chance to open the windows of Heaven, He will open the flood gates of glory and pour out and down into our souls not only the uncontrollable, but at times the uncontrollable blessing. His infinite resources have not and never can be exhausted. The wonders of His wisdom, His goodness, His grace and glory are above all that we can ask or think, and which will occupy all time and all eternity to contemplate. We have asked for and received Him. This surpasses our righteousness, our piety, our religiousness, our holiness. It surpasses theory, forms, ceremonies; it outstrips baptismal regeneration or sacramental conformation; it baffles plenary indulgences, and by faith you may give a hop, step and a leap over the Purgatorial flames and enter into the sweet haven of rest. It baffles the natural man, be he ever so ritualistic or legalistic. It is that which makes us more then conquerors, saves us on the one hand from being pessimistic, and on the other hand from a sentimental optimism, which believes that things are going to turn out right without a holy, daring, aggressiveness for God and souls. It enables us to face all manner of persecution without murmuring or complaining, for we know that Jesus has and will be an eternal success. Though surrounded by

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a world of sin and a great deal of wickedness in the professing church, still we are aided in this blessed life of perfect love to live at the south side of the altar; knowing that the time is coming, when He (Jesus) shall abolish all rule and all authority and all power, and that He (our Jesus) must reign till He hath put all His enemies under His feet, even the last enemy, which is death, and when all things have been subjected unto Him, then shall the Son also Himself be subjected unto Him, that did subject all things unto Him, that God may be all in all.

Poverty the Foundation of Spiritual Wealth.



CHAPTER II.

POVERTY THE FOUNDATION OF SPIRITUAL WEALTH.

The secret of this life hid with Christ in God is that we found out our utter helplessness, our destitution, our poverty; that we have got down to the deepest recesses of our moral nature and found out that the foundation of spiritual wealth is in poverty of spirit, for the deeper we go down into our own nothingness, the richer and more blessed is the gold we discover in this mine. Jesus declares that the poor in spirit are blessed, and that theirs is the kingdom of heaven. Wonderful words! The poor in spirit declared blessed; their inheritance, the kingdom of God; not merely to be enjoyed hereafter, but the kingdom of God in this present life, the kingdom of God, which is righteousness, peace and joy in the Holy Ghost. This poverty of spirit is the mine from which may be dug the wealth that enriches our own hearts, not only here, but hereafter. It is the mine from which we can dig to find the hid treasures, that we may be enabled by divine grace and the spirit of wisdom and revelation to impart to others. He, our Divine Model, left Heaven for us in order to come to the manger to have His immaculate body laid upon straw. Nothing but the breath of beasts to defend Him from the cold, in order to teach

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us this deep lesson of Christ-like poverty. It was the first lesson He taught us on entering into this world, and the last upon the cross, when dying in His nakedness, Joseph of Arimathea was compelled to buy Him a winding-sheet in order to cover His mangled form. His entire life, from Bethlehem to Calvary was one of poverty. He had not wherewith to pay His tribute money when asked of Him, nor a house to eat the pascal supper with His disciples, and during His entire public ministry He had not a home wherein to lay His weary head, for He declares “the foxes have holes, the birds of the air have nests, but the Son of man hath not whereon to lay His head. (Matt. 8:20.) Poverty of spirit is the true foundation of Christian perfection; hence we find that, if we be perfect, we must go and sell all we have, and give to the poor, and follow Jesus. This is the standard of Christ-like abandonment, which makes us like the members of the Apostolic Church. We sell out all that we have, houses, lands, all that we are. So we trod under foot the riches of this world in order that we may partake of the deep things of God and enter into the sweet rest of faith. Poverty of spirit is the foundation of the truly sanctified life. As in this world the estates of great families are founded upon riches, so, on the contrary, the foundation of Christian perfection is built upon poverty of spirit. As the wilfully impenitent can

POVERTY THE FOUNDATION OF SPIRITUAL WEALTH.

never find the Savior until he has discovered his lost condition, so the believer can never enter into the blessing of perfect love until he discovers the poverty of his spiritual nature. If we would lay our foundations deep and well, in this exalted life of holiness, if we are to enter into this glorious life of perfect love, if we are to wage a successful warfare against the kingdom of darkness it will be necessary for us not only in words and in mere thought, but down into the depth of our heart of hearts to make a complete and unreserved abandonment to God, in order that He may carry out His redemptive purposes, in and through us, in the winning of souls and in the bringing of the pentecostal baptism upon the church. Otherwise vain will be our attempts to impart this wealth of spiritual knowledge to others. If we will inquire into the cause of the zeal and fervor and heroism of the Apostolic Church, of their daring, of their aggressiveness, of their rushing to martyrdom, we will find that like the Apostle Paul they had counted all things but dung, for the excellency of the knowledge which is in Christ Jesus, our Lord. They had disengaged themselves from worldly trammels; they had stripped themselves of everything that was unholy in order to follow their Lord, for as covetousness is the root of all selfishness, so poverty of spirit is the fundamental of all spiritual riches, the mother of all spiritual advance-

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ment, because it produces and nourishes all other spiritual virtues. How important it is, then, for us to deepen down into it, so that seeing our utter destitution, we may be enriched with the riches of the heavenly kingdom, which is promised to the poor of spirit. The young man who came to Jesus, which is recorded in the gospel of Matthew, felt his need of Christian perfection, for you can see at a moment's glance that he had informed our divine Lord that he had done no murder, committed no adultery, that he was honest, had not borne any false witness against his neighbor, honored his father and mother, that he had loved his neighbor as himself, and though a child of God, not a mere moralist as some teach, but one who had entered into spiritual life, that still he had not found out that poverty of spirit which would have made him blessed. He may have seen the truth intellectually, his sensibilities may have been touched, but the covetous desire after riches held him back from this blessed experience, because he would not obey our divine Lord in going and selling all that he had in order to enter down into the mine of the wealth of the inheritance of the saints. The love of riches is bound to impede your progress in the spiritual life. Like many of to-day he had a great attachment to riches. If we do not want to be like this young man we must absolutely abandon ourselves and all that we have in order that we

may obtain the experience which is annexed to this absolute abandonment. Is it not a privilege to exchange all, even our very life, in order to enter into this life which is hid with Christ in God? Can we make a bargain more advantageous than in abandoning the little we possess in this world for this priceless pearl of full salvation? Like the merchantman who sold all and bought the pearl of greatest price, so let us sell out all, that we may enjoy this priceless pearl of perfect love. For every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for My name's sake, shall have a hundred fold, and shall inherit everlasting life. This hundred fold is to be enjoyed in this present life, for "he shall receive an hundred fold now at this time and eternal life hereafter in the world to come." (Mark 10: 30.) So you see in conformity to the words of Mark the entirely sanctified will receive this hundred fold and have the enjoyment of it in this life. We who have left one home for the love of Christ, God has given us many. We who have forsaken one father and one mother, God has given us many fathers and mothers who love us in and for God, take care of us, and are solicitous for our welfare. How I have proven this! We who have quitted our brothers and sisters, God has given us others whose Christ-like love is more sincere, because having put God in view,

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their Christ-like love is free from self-interest. Their love is in and for God. We who have left those who have waited upon us in this world, now find a great number always ready at our service. One serves as our steward, another as our porter, a third as a cook, a fourth as a waiter, the fifth to nurse us when we are sick, and what is more, when we travel from one end of the country to the other, the sanctified ones are ready to meet us and to welcome us into their homes. Having forsaken one pulpit for Jesus' sake, and the cause of holiness so dear to our hearts, God opens hundreds of other doors which no man can shut. Is not this to receive a hundred fold? Is not this proof that when we abandon all and become poor in spirit, we become masters even of the riches of this world in a much larger sense than the worldling who actually possesses them? They are rather slaves than masters, for their riches do not belong to them, but they to their riches. Since their riches command and domineer over them, they continually take pains to get, to increase and to keep their riches; and the more they have got, the more uneasy and the greater slaves they are. Their wealth robs them of their sleep. On the contrary, we who have abandoned all to God have all we need provided for us, whether the year be scarce or plenty. He has promised to supply all our needs, according to His riches in glory in Christ Jesus. No good thing

does He withhold from them that walk uprightly. So that truthfully we can say, that while we have nothing, yet we possess all things. Ask those who are not enjoying the blessing of perfect love, those who have not entered into perfect rest, those who have not abandoned all to God, that while they know they have been converted, born of the spirit, regenerated, and they will inform you that at times there are inward disquiets and restlessness, which the wholly sanctified are exempt from. As to honor, you who seek the honor that cometh from God only, you find it in a deeper sense than before you were sanctified. Bishops, doctors of divinity, judges, magistrates, men and women who have never taken notice of you, now pay you deference and come to listen to what you have to say. Take, for instance, the case of Sister Amanda Smith, that remarkable heroine of God, who has charmed thousands by her simple testimony, who has traveled a great part of the world, and who has been an instrument in God's hands in bringing thousands to the feet of Jesus, it is not too much to say that God returns with usury whatever we have abandoned for His sake. This He does because we have disengaged our hearts from all things of this world, and because we are seeking nothing else but the salvation of the lost, the reclamation of the wanderer, and the sanctification of the church. The time that would have

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been spent in looking after ourselves, is now devoted to the saving of others. How truly the Psalmist testifies when he says, “He brought forth His people with joy and His chosen with gladness.” (Psalm 145: 43.) It is for this reason that God Himself speaks by the mouth of Ezekiel, “I am their inheritance. I am their possession.” So truly we can say that we are declared blessed, because having got down to this poverty of spirit, we find the divine and heavenly riches, and having disengaged our souls from all embarrassments, we soar more easily into the revelations of God, and unite ourselves more intimately to Him as we develop in the sanctified life. But the recompense which the Son of God promises the poor in spirit does not end in this life. He promises still more. You say can there be anything more than the enjoyment of the kingdom of heaven within you? Yes; for as there are in this world degrees of honor and command, so there are glories and excellencies to be enjoyed hereafter in our full redemption. Christ, upon the young man’s unwillingness to sell all he had to follow Him, took the occasion to show the difficulty which hinders so many from entering into the experience of Christian perfection. And Peter having said we have left all to follow Thee, Jesus said unto him, “Verily, I say unto you that ye which have followed Me when the Son of man shall sit in the throne of His glory, ye shall sit upon the twelve

thrones judging the twelve tribes of Israel." (Matt. 19: 28.) These words are extended to all those who have abandoned everything and sold out in order to invest in heavenly treasures. So we see that if we allow God to keep us in the sanctified life, we shall appear at the great tribunal of God, not as criminals, but as judges, to judge the twelve tribes of Israel. We shall be seated with the Judge of heaven. This is the privilege of all those who persevere. Be thou forever blessed, oh thou blessed Jesus! who has thus honored the sanctified ones, those who become poor out of love for Thee. Thou art not alone content to give them the kingdom of God within them here, and the Spirit as their Comforter, but if they are faithful unto the end, Thou designest to advance them to the glory of sitting with Thee as judges to judge the whole human family. Is it not enough to make our minds dizzy when we contemplate that He has said, "To him that overcometh, will I grant to sit with Me in My throne, even as I also overcame and set down with My Father in His throne." (Rev. 3: 21.) Perhaps it would be well for us to find out in what true poverty consists. Jesus says, "Blessed are the poor in spirit." By these words He declares this ought to be in the heart, proving to us that it is not enough to forsake the world externally, but we must renounce it in very spirit and truth, in order that we may more easily follow Him and

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devote ourselves entirely to the carrying out of His divine will. The disciples had not alone forsaken all, but they had followed Jesus. The Son of God does not say that verily I say unto you that you have left all, but you have followed me. Here we see that the leaving of all is not the essential part, for many Roman Catholics by entering into monasteries and convents go thus far and in fact. Many heathen philosophers, such as Diogenes and Antisthenes, have gone thus far. So that the great essential is not merely in leaving all, but afterward in following Jesus, “For if any man will be My disciple,” says Jesus, “let him deny himself daily, take up his cross and follow Me.” I do not mean to say that it is necessary to take your lands and property and money and spread it all around foolishly, because I am confident that you, like Abraham and Isaac and Jacob, who were very rich men, and Joseph who was next to Pharaoh in power and wealth, and Job, who had great possessions, and David, who was a powerful monarch, and Daniel and his companions, who were great men of authority, and several others who lived in all the splendor and greatness this world could afford, and yet with absolute disengagement from all earthly things which is one of the greatest, if not the greatest, sign of true poverty of the spirit. So that where riches abound set not thy heart upon them.

POVERTY THE FOUNDATION OF SPIRITUAL WEALTH.

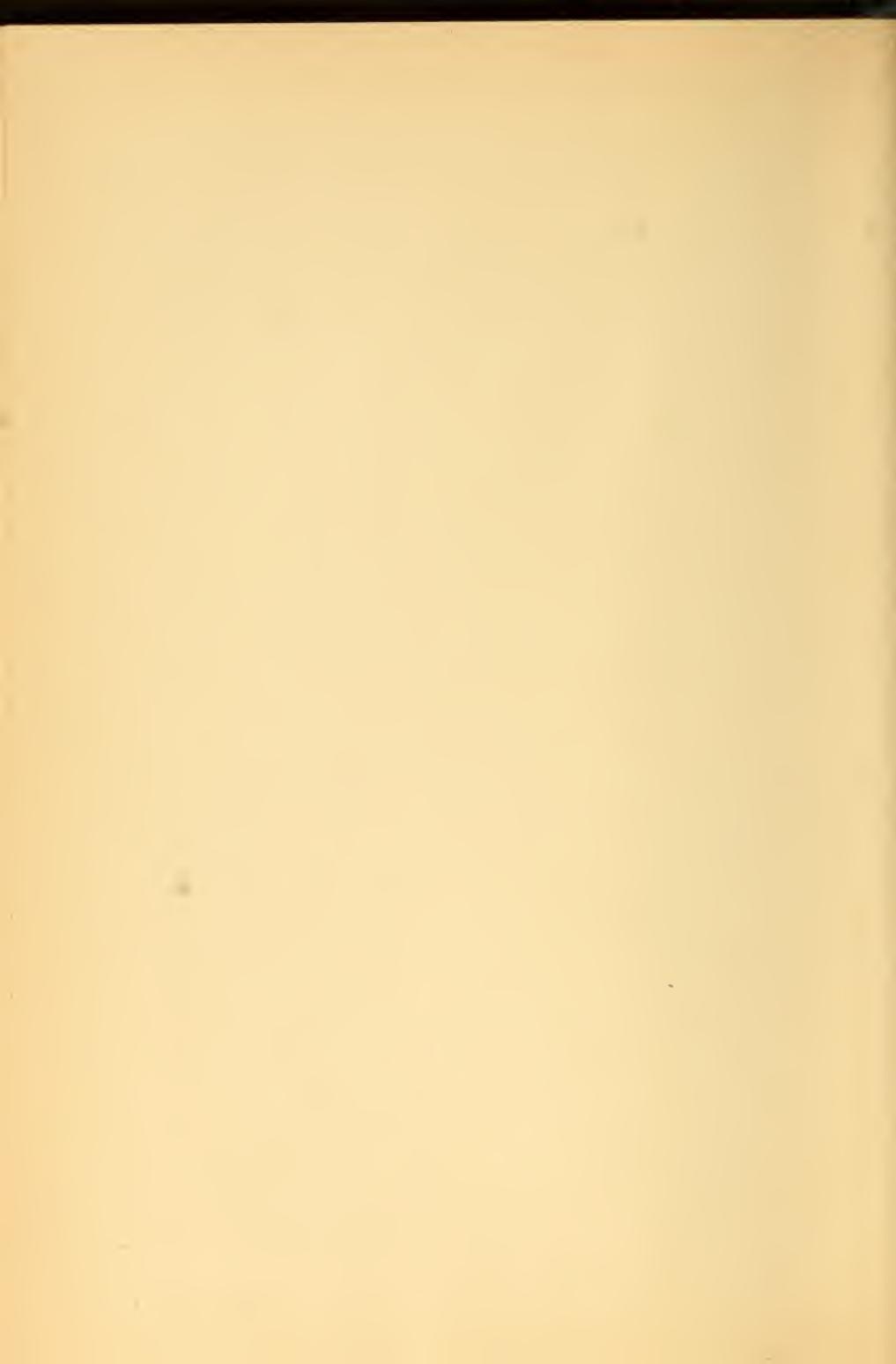
So we see in this subject that there are two things necessary in order to enter down into this deep mine. The first is, we must abandon everything into the hands of God; and secondly, we must retain no attachment for them. Now to my mind and heart this second is the principal; because disengaging our hearts from all earthly things places us in the position where we can truthfully say, We and all we have belong to God. Certainly the first is necessary, but the second is the great essential. So that having placed ourselves in the hands of our Heavenly Father, all fret and worry is taken away, because we no longer belong to ourselves; for having given Him a warranty deed of the entire property, we belong to Him. We are not our own. We are bought with a price, even the precious blood. Some of us may not have much to leave, for, like Peter, we were always poor, earning our bread by the sweat of our brow, but with confidence we can say we have left all. And not only can we say we have left all, but we have left it willingly, and reserved nothing to ourselves. We have quit, and we have allowed Him to come in to take up His abode within us. This is the nature of true poverty of spirit, the absolute disengagement from all worldly desires; so that, with the Apostle Paul, we count all things but filth and endure that we may gain Christ. It follows from what I have already said, if we forsake

"BREAD FROM HEAVEN."

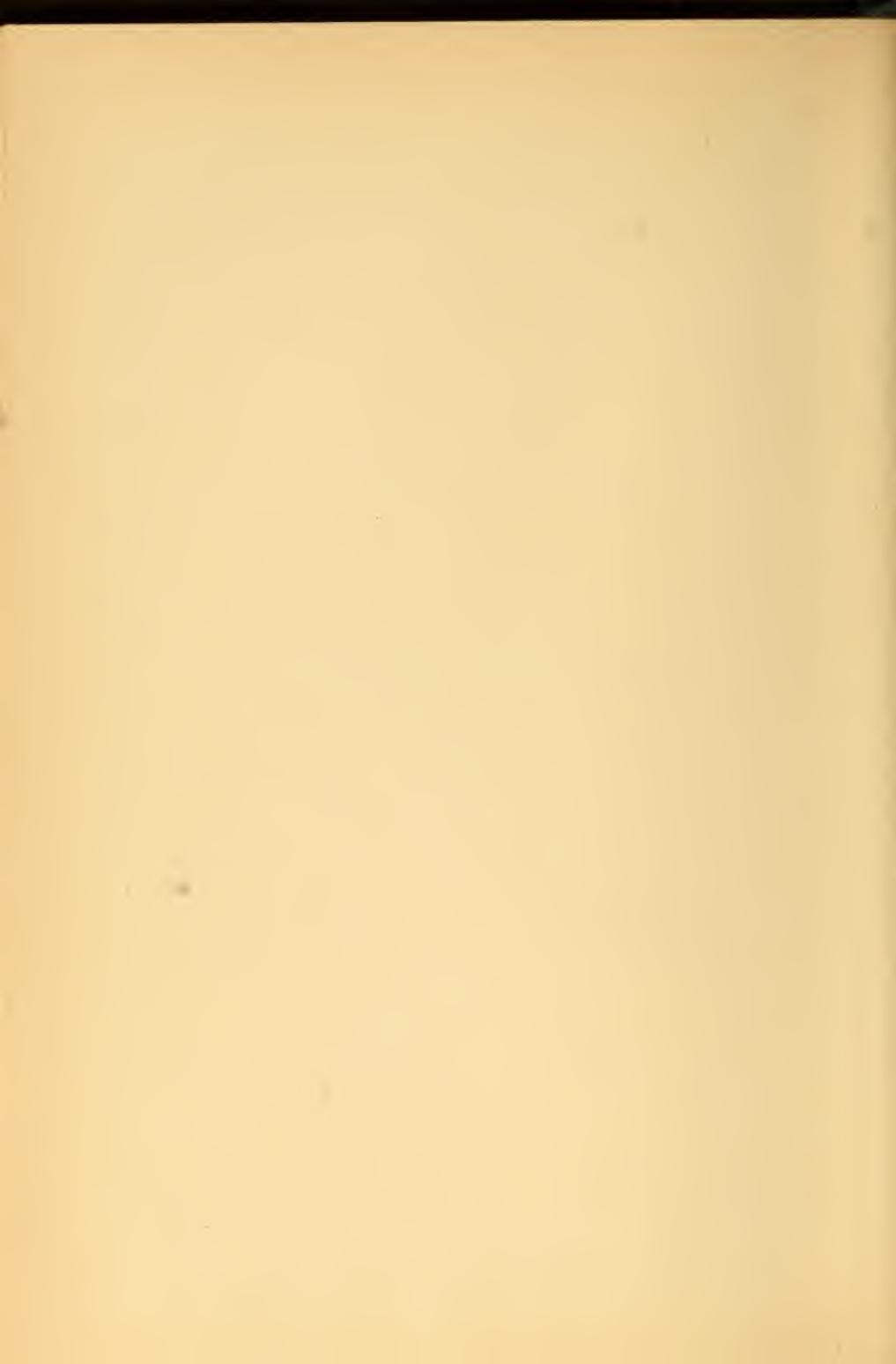
the world and do not at the same time disengage our affections from all that is unholy, we cannot be truly poor in spirit, for Christlike poverty of spirit not only consists in the external abandonment of everything, but principally in getting under the fire of pentecost where all unholy attachments are burned out. If any unholy inclination to them still remains in you, you cannot be truly said to have brought them to the altar where the fire falls. You have only transplanted them out of the world into religion, and we must bear in mind that selfishness in religion is as bad as selfishness in hell. Many, I'm afraid, are only religious in exterior, that is, their body is in religion, while their better part is in the world. I am afraid that a great many who have at one time in their life left all, have allowed trifles, such as ecclesiastical honor, literary attainments to be thought wise, good and successful and prudent in the eyes of their superiors, which has robbed them of the very nature of true poverty of spirit, and in time of temptation have allowed their heart's affections to become engaged with these little things which has robbed them of the peace and joy, purity and power which they once enjoyed. I am sometimes at a loss to find men who were once shining and burning lights for God in the commencement of their ministry, and were powerful in winning souls to their Lord, who for some little, petty, trifling honor, have

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allowed the holy spirit to depart from them. How well the words of our divine Lord to the Jews might be applied to them, when He said, "How can you believe who seek honor, one of another, and seek not the honor that comes from God only?" (John 5: 44.) In the depth of our nothingness is where Heaven's door is thrown open to us, and the wealth of Heaven's wisdom and power and faith and love is at our disposal, and where we can shout and triumph and march on to conquest when others tremble, fail and fly. Here is where strength is found and where we can become more than conquerors in the very face of Death and Hell.



A Life of Perfect Submission.



CHAPTER III.

A LIFE OF PERFECT SUBMISSION.

What a depth of meaning in the words of Jesus as He falls on His face in the garden of Gethsemane and prays, "If it be possible let this cup pass away. Nevertheless not as I will, but as Thou wilt." The life of perfect submission to the will of God is truly a life of blessedness, though it means great suffering which never can be described even to our nearest or dearest friends. In this life of submission of the Son of God to His Father, we see the excess of His love, so also this interior life of submission to God on our part, tests and proves the love which we have toward Jesus. Having entered into this blessed life of perfect love, this hidden life, we are taught the lesson to live or die for the convictions which are begotten in our hearts by the Holy Spirit. When I say convictions, I do not mean whims or opinions or mere fancies or even purposes or abstract truths, but I mean a conviction that is begotten in the soul by God, a truth which has become incarnate. Such had Martin Luther, the great reformer, when the Holy Spirit begot in his moral being that the just shall live by faith; such had George Fox, the founder of the Society of Friends, who for his convictions gladly suffered imprisonment in

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Derby jail before surrendering; such had John Wesley when he discovered by reading the Word that a man was justified before he was sanctified; for such did Mathias gladly go to martyrdom in Abyssinia, Africa; for such was Andrew crucified in Armenia; for such did Jude seal the truth with his own blood, being tied up to a tree and riddled with arrows; for such was John cast into boiling soap, Paul was beheated by Nero, Peter was crucified with his head downward, Bartholomew was skinned to death, Stephen was stoned, Thomas had an iron bar run through his body, Philip was martyred in Northern Asia, Luke was hung on an olive tree in Greece, Luther was hunted like a mad dog and excommunicated from Romanism, and Wesley was rottenegged by the mob and derided by the clergy of the Episcopacy. Men and women do not go to the stake for opinions, but they will joyfully die for a divinely inspired and inwrought conviction, suffer hunger and nakedness, bid adieu to a fond father and a loving mother and home and fortune and all worldly prospects, cheerfully give up all, consider it a privilege to suffer, to be laughed at, scorned, condemned, in order to be loyal to what God has inwrought in their souls, and glory in the privilege of having fellowship with Jesus in His suffering. The soul that lives in perfect submission to the divine will must be a soul of God-given

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conviction; conviction which is written indelibly upon moral nature; conviction which is the voice of God in the soul which is divine and partakes of the very nature of God; conviction which is able to discern the difference between fatalism, that says it is God's will for this and that to happen, and that which is only permitted by divine providences, which in many instances is in direct antagonism to the will of God. After we have exercised our best common sense as far as our poor, fallible judgment may see, sought the council of holy men as well as the illumination of the Spirit through the Word, then we should rest about the unavoidable, and perfectly submit to the divine will, taking all as coming from His permissible providences, so that in humble and perfect submission to the will of Him, who has declared that "all things work together for good to them who love God and are the called according to His purpose." (Roman 8: 28.) I do not mean to say that we will not feel intensely the inward suffering, humanly speaking, but living this life of perfect submission, the soul gladly suffers in unity and sympathy with Jesus. Advancement in the life of perfect love depends largely, if not altogether, on our perfect submission to the will of God. The most excellent, sublime practice of perfect love is to be absolutely and perfectly submissive to His will, so that every moment we can say,

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“I am abandoned to God,” as the true wife and husband seek not to do their own will, but their joy is in doing the will of each other, and in so doing their two wills become one. As we develop in the life of perfect love, we soon discover that there is nothing more conducive to peace and joy, inward rest and advancement in the life of holiness than perfect and unreserved submission to God’s will, and our joy being to do His will, knowing that it is His joy to will and do His good pleasure in us. Heavenly union with the will of God. Here we find that there is nothing to harm us as long as we are confident that He has permitted such to occur. He will not allow anything to overcome us, for He has an account of the hairs of our head, and He will not allow one of them to fall to the ground without His knowledge. The two sparrows sold for one farthing fall not to the ground without His permission. Since all these things are permitted to happen to us, we humbly bow in humble submission to Him who has brought us into the secret life of profound tranquillity. If you desire to mature in this life of holiness, you will find that perfect submission to the will of God is the key to unlock the hid treasures revealed by Him. It is a life of perfect resignation which will make you master in the spiritual life, placing yourself in the hands of the Potter, that He may mould and dispose of you at His own pleasure, desiring nothing

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in the future but His will, not to live for yourself, neither to eat, drink, sleep, work, write, preach, testify, take, give, go, stay, or do anything for yourself but only for His glory. Delivering yourself up in such a manner that from that moment you never seek or covet anything religious or secular but God's will to be accomplished in you, so that in prosperity or adversity, consolation or affliction, in honor or dishonor, in evil report or good report, living or dying, you accept all as the sweet will of God; so that like David, you can say, "My heart is fixed." (Psalm 57: 7.) This life of perfect submission is one of joy; it becomes our delight to be temperate in all things, to govern our human appetites, to keep all subordinate to perfect love, such as eating, drinking, dressing, learning, loves, likes and dislikes, gifts; so that we do not boast of our superior qualifications above others who may be less qualified and gifted. This interior life of perfect submission tends to enlarge the heart and assists us to advance rapidly in the life of perfect love. It makes our sanctified life practical, not merely sentimental, not merely loving God and man with words only but with deeds. Here is where love is tried—a perfect love-life, in deeds—sacrifice is lost in love. You see the practical side to the Father's love in giving His son for a fallen world and the practical side of Jesus' love in the words, "Let us go hence, the hour is come,

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for this cause came I to this hour.” The life of perfect submission to the divine will is a life of joyful beatitude on earth. Love is a fountain, not a cistern, and we rob God when we carry our own cares. A life of perfect submission means, “No,” to yourself. Oh, the profound peace and interior joy there is in this deep inner knowledge of God. In knowing that His kingdom, which is righteousness, peace and joy in the Holy Ghost, is within us. The kingdom of heaven on earth. This is a paradise of delight. This is a continual life of blessing. It is the forerunner of the joy which the glorified in heaven enjoy. Here true contentment is found, for it is found in God. No disquiet, no discontent; for the will is absolutely abandoned to God, and there is an inward, divine assurance, a sweet sense of heavenly rest; and sufferings and tribulations, griefs and sorrows, become the grapes from which can be pressed the sweet-ness and consolation and perfect calm which is found where no troubles ruffle you. Crosses and so-called mis-fortunes and affronts are mines from whence you dig to discover the wealth which is everlasting. You love the hand which has permitted them to come to you, and you prove in the strength and grace of God that there is not power enough in earth or hell to disturb the soul that lives in perfect submission to God. Temptations come from the Devil; the conflicts to undergo griefs and

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sorrows come; afflictions, contempts and sufferings are the portions of saints; those who are singularly favored by God by close intimate communion with Him, those who are the most beloved, are frequently the very ones who have to pass through the trials and hard sufferings so delicate and refined that it would not be wisdom to make them known to others; still, with it all, there is that interior peace and tranquillity of soul and abundance of joy in the heart as to make each day a day of jubilee and exultation, because there is perfect submission to His divine will. Your joy is having His will accomplished. This is the source of content and satisfaction. Pains and temptations, prosperity, adversity, become matters of joy; this is a taste of the charm of the sweet-ness of glory. Torments, sorrows, anguishes may come, but all is a source of joy to the soul that lives in perfect submission. We enter in a full sense into the Apostle's writings to the church at Philippi. The peace of God which infinitely transcends all sense, preserves our hearts and souls in Christ Jesus. (Phil. 5: 7.) This is super-natural, superhuman. The human reason and under-standing can never comprehend this. Amid the storms and tempests, temptations and sufferings, betrayals by false brethren, slighted, disowned by loved ones, your heart will remain silent and quiet under it all. There is joy in suffering, in humility of heart and in the

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presence and filial fear of God. When surrounded by mobs, who will abuse and curse, yell and stone and threaten your life, with loaded affront and injuries, and who have committed other contumelious outrages; both informed by Protestant elders as well as Catholic priests that they will have no more to do with you, receiving the most hellish letters which only the arch-fiend in hell can inspire, you will learn that perfect love can bear it all without a murmur, without a complaint. Blessed peace! Heavenly habitation! Our content and repose is found in God, complete joy of which no one shall be able to dispossess the soul, because all the soul's joy is found in perfect submission to God. All our joy, happiness, confidence, is according to His pleasure. In all our actions, goings, stayings, afflictions or sufferings we have regard to nothing but His holy will. Rest and peace is truly found in the bosom of God. True contentment is found in Him alone, not merely in the means of grace but in grace itself. Here is perpetual peace and satisfaction. Here is where the anchor holds firm and unmovable. Content cannot and never has been found in anything else. Everything else is subject to decay, but here treasures everlasting are found. How foolish to place our heart on anything else that is to perish, upon things which never satisfy, never bring deep, solid rest! For when we set our heart on anything

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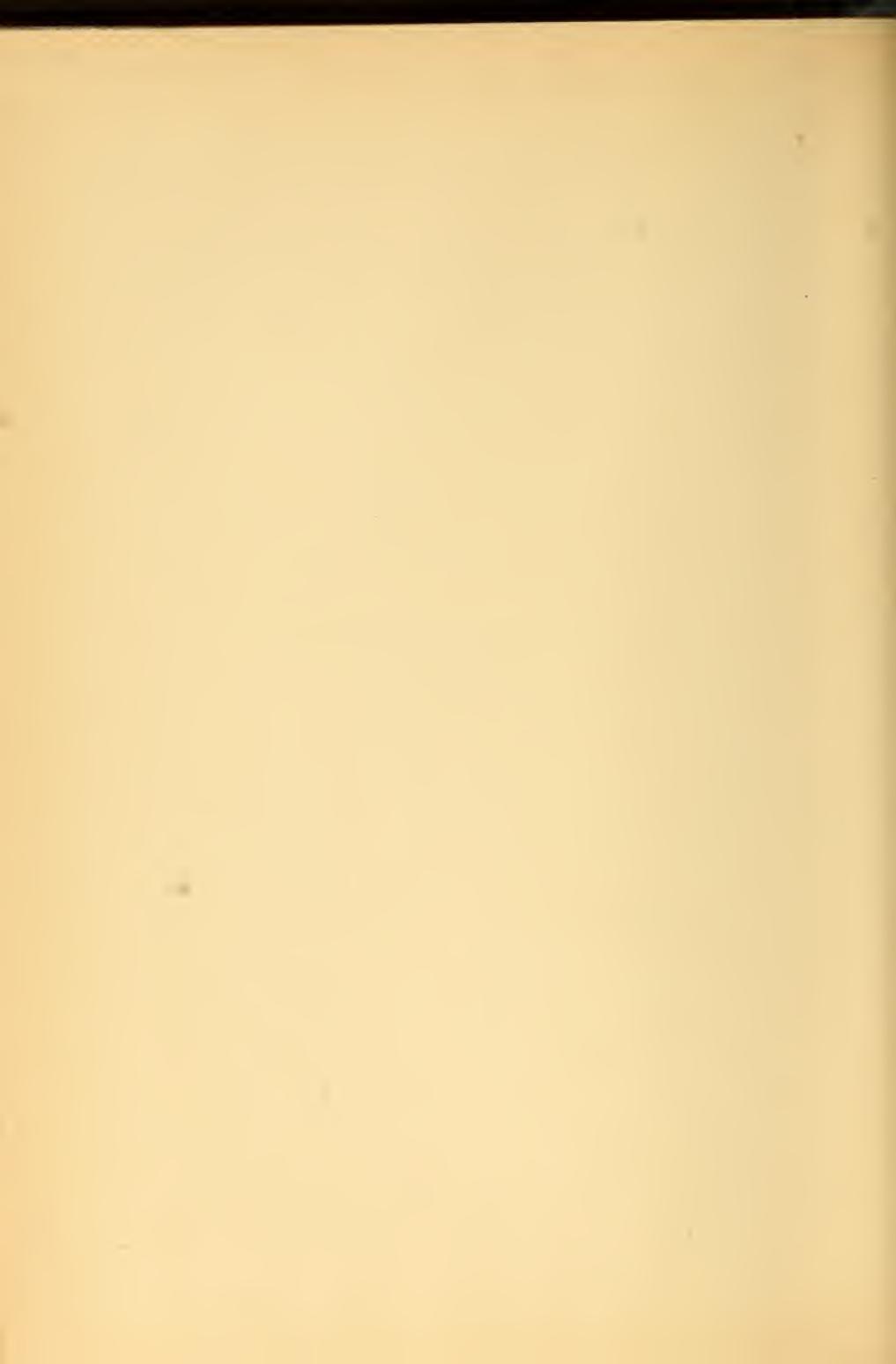
which can be taken from us, it must necessarily bring a thousand disappointments, discontents and afflictions. The very apprehension of losing them brings uneasiness, disquiets us, and awakens inward sorrows and torments. It is with grief we are deprived of that to which our hearts are attached, and the closer the attachment, the more violent will be the grief. If you seek your contentment in yourself; if you seek it in your parents, home, money, father, mother, Conference, Synod, Presbytery; if you seek it in your brethren, in your friends or superiors or books or honors or promotions or in the view of others—these are things which you may be robbed of, and which often betray you. Bear in mind that there is no solid, real, true peace or comfort in anything but God. If you depend on objects or creatures or places; if you place it in the accomplishment of your temporal success, on the mere study of theology or in the letter of the Word or in mere ordinances; you will find that what will be pleasing to-day will be displeasing to-morrow; but if you are perfectly submitted to God and find your rest only in Him, it will last forever. Here there is no change. He is the same yesterday, and to-day and forever. Here is where we can overflow with joy in all our afflictions. He who admits of no change, can keep us unmovable in this blessed life of peace. If you find your content in the things of this

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world, by the reason of their inconstancy and vicissitudes they will make you as themselves, their diversity will cause you to transport to-day with joy and to-morrow you will be oppressed with grief. In God you can always find yourself composed, always at peace, always satisfied, because you will find your joy in God. This is the secret of the joy that is found in the Lord. Oh, that you might enter into His joy now, and from this moment rejoice unceasingly in Him. This does not say to rejoice in the abundance of temporal goods, nor in the attaining of a great capacity of learning, nor in the enjoyment of perfect health, or of a great constitution or of a fine physique nor in being esteemed by others, but rejoice in the Lord. All your joy and hope and peace and content is in living in perfect submission to the divine will. “Behold, we have left all and followed Him.” Nothing is the food of the soul but God.

A Life of Perfect Submission.

Continued.



CHAPTER IV.

A LIFE OF PERFECT SUBMISSION. (Continued.)

“I am the bread sent down from Heaven; eat and live forever.” Air and wind, of themselves, can never satisfy the hunger of the body. You would be looked upon as insane, if upon the point of dying of hunger, you would, like a chameleon, open your mouth to breathe in the air, thinking thereby to gain new food and sustenance. Just so it is a peace of folly to imagine that a soul made for God can ever be satisfied with anything merely sensible or corporal. Other things may puff up, but nothing can ever satisfy and fill the soul but God Himself. He has made it possible for the soul to contain Himself. This is too much for reason, too much for the finite mind to grasp, but the divine revelation is made known to the soul who will become perfectly submissive to the divine will. Our chief end is to seek and find rest in God. Riches fail, honors cease, highest degrees of dignity and preferment but live for a moment, but the soul that is perfectly submitted to the divine will finds the hidden treasure of love which never faileth. All we ask the Father, which is in harmony with His will, in the name of Jesus, He gives. The holy soul never entertains the desire of doing His own will. Blessed

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loyalty! Holy obedience! Christ-like life! The call to holiness is a call to die to our way; a call to the crucifixion of the inward corrupt nature; a call to a heavenly resurrected life; a call to a life of inward cleansing, a life of perfect submission to His will. Here is where delight is found in the Lord. (Psalm 37.) Blessed life of cheerfulness! Here is the beauty of holiness, the getting of your eye single to His glory. What depth is in words of the Psalmist, “My heart is fixed.” This keeps us from being puffed up in prosperity or of being dejected in adversity. Whether I am poor or rich, ill-thought of or well-thought of; whether it is foul or fair, sunshine or stormy; whether fortune or misfortune comes; here I can always bless God in profound humility, knowing that I am always in the arms of my heavenly Father’s providences. All that is not of God can never content me. But as soon as the soul finds God, it rejoices in perpetual comfort and tranquillity. The way to mature in the life of Christian perfection is to live in perfect submission to the will of God. Rendering good for evil, never murmuring interiorly or exteriorly in any injury or suffering from others, receiving new vigor and comfort from God, and always being ready to suffer more from Him. The moment we put our all in His hands, He puts all in ours. “All things are yours.” Nothing can happen to us but what is for His glory.

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Many times we will have to tell our friends to put up the sword and ask the question, "Will you not let me drink the chalice my Father has given me? Some may plan your downfall, and declare you too independent, but you will pass through the midst of it all unhurt. Doubtless, like your Lord, they will tie your hands of usefulness, and endeavor to destroy your influence, but God will see you through. There will be a way of escape; He will deliver you from the net, there will be art and stratagem contrived against you, but neither devils nor men can harm you. Rich treasure to have confidence in the providence of God! "Lord, Thou crowneth me with loving kindness." (Psalm 103: 4.) "In the secret of His tabernacle shall He hide me." (Psalm 27: 5.) He hides us under His wings, in the secret of His presence He preserves us. We are more precious to Him than the apple of the eye. He who touches us, touches the apple of His eye. How precious and tender this protection is! He who is the absolute Lord of Heaven and earth is our Father, and His love toward us infinitely exceeds the love of any earthly parent. So that the soul can rest satisfied, knowing that whatever the Father ordains is for our greatest advancement and our eternal good. In giving us Jesus, He has given us all. For, of God, He is made unto us wisdom, and righteousness, and sanctification, and redemption. Christ is all and in all. When father and

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mother forsake you, then the Lord will take you up; He will receive you and care for you, and see that all your needs are supplied according to His riches in glory in Jesus Christ. He who contains the wealth of glory comes to abide in your heart. He ever cares for His own. What an expression of tenderness this brings to our hearts! No child reposes so sweetly in the arms of the tender mother than we may in His arms. No mother ever loved her children with more maternal affection than Jesus loves us. A mother may so forget her child as to have no pity or commiseration for him, yet when she forgets you, He never will. Filial confidence in God produces a peace and tranquillity such as Isaiah speaks of, “My people shall dwell in a peaceable habitation and in a quiet resting place. The work of righteousness shall be peace, the effect of righteousness, quietness and assurance forever.” (Isa. 32: 17, 18.) Peace of the soul is the effect of perfect confidence, and when the soul confides in God she fears nothing nor troubles herself about what occurs, since she knows that God is her protection as long as she is living the life of perfect trust. Our repose is in Him. He confirms our hope. He replenishes the soul with joy. “The God of all hope,” says the Apostle, “fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.” (Romans 15: 16.) Here is

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where we get the fullness of knowledge and the inspiration of hope with which to inspire others. We become trees planted by the river of water. (Psalm 1: 3.) Nothing can touch the heart. We cannot be dejected by the misfortunes of life, as long as our souls are perfectly submitted to our Heavenly Father's will, and we are persuaded that nothing can occur from Him, in whose tenderness and affection we confide. Our Father knows what is good for us. The soul that confides in Him does not dictate or doubt or murmur, because he is assured that all will turn to his profit here and hereafter. This animates the soul into a flame of holy love and perfect trust in God. This is what gives such interior peace and confidence and stability in all sorts of trials, buffetings and sufferings. You will respect all, but you will not be afraid of men or demons, death or judgment, knowing that nothing can happen to you that can do you harm. Demons both incarnate and excarnate will attack you with all the fierceness of their satanic nature, they will surround you on all sides, but they are only creatures and can do the soul no harm who perfectly trusts God and lives in perfect submission to the divine will. Neither temptations nor trials nor crosses nor even our faults or infirmities will diminish in the least our confidence in God. True love consists in nothing more and in nothing less than an entire renunciation of self

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and an absolute submissiveness to God in all things. As you develop in this life, you will see so much in these words as will occupy your lifetime. “Thy will be done on earth as it is in heaven.” (Luke 12: 42.) It is most blessed to live this life when in difficult circumstances or in times of adversity, for such are more repugnant to our human nature. I do not mean here carnal nature, for these are the occasions when our solidity is tested and the foundation upon which we have built is proven. It is then that the love and loyalty we bear God is shown in a particular sense. As the affection of a king is shown in times of peace by the gifts and recompenses he bestows upon them, and as the zeal and love, loyalty and patriotism of soldiers are demonstrated in time of war by fighting and sacrificing their lives for their country, so the love and tenderness of Jesus, our King, is more apparent to us in times of consolation and in the excess of love He manifests to us, and so our love and loyalty and devotion are chiefly evidenced in times of aridities and tribulations. This holy life of perfect submission aids you to shed forth more light in the night of sorrow than in the day of joy and delights. What a joy to find God’s will carried out in us in times of suffering and injuries! so that we would rather die than forfeit our God-given convictions, or wilfully and conscientiously commit a sin to avoid them, and that we would

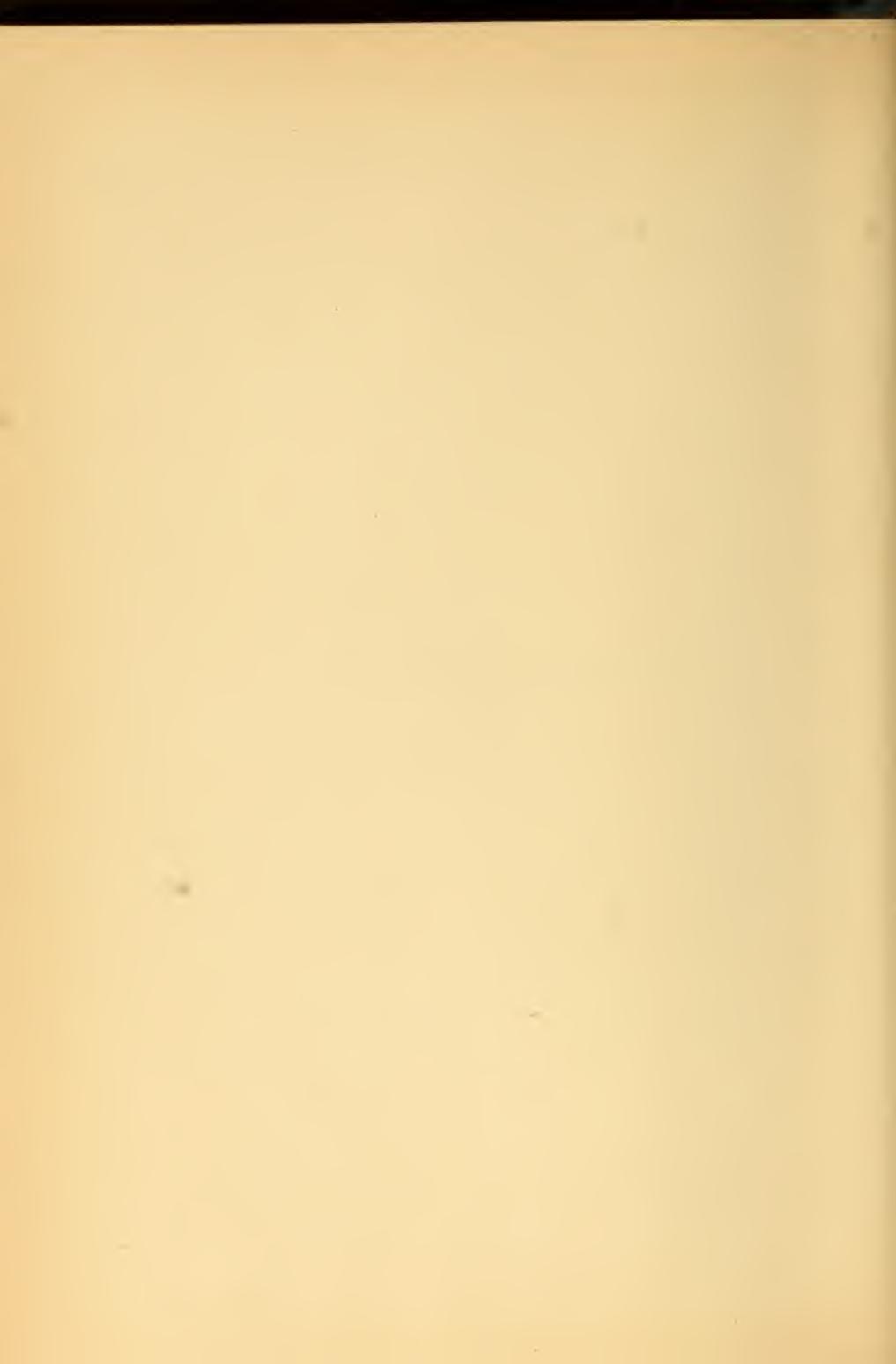
A LIFE OF PERFECT SUBMISSION.

readily die before surrendering. Blessed, blessed to have your heart fixed, so that, like the Apostle Paul before the Jews, you rejoice in suffering. Bitters become sweet when we know they are permitted to come by our Father. We shut ourselves up to His will. My beloved to me and I to Him. What a mine of spiritual wealth in these words. This perfect submission to the devine will gives us the spirit of broad catholicity. We cannot confine ourselves to a mere denomination or to one part of the world or to one class of people, but the chief end of our submission is to be prepared to preach anywhere, go anywhere, suffer anywhere, though we may have to oppose the will of our friends or our enemies. We are delivered from Jews as well as from Gentiles, from friends as well as from foes; so that, after prayer, divine impressions, the Word of God, our best common sense exercised, the advice of unselfish and heroic and holy men agreeing, we will be ready to do anything, go anywhere, without repugnance or murmuring. This perfect submission does not make us lawless to all good government, but we love "the perfect law of liberty" and it enables us to stand for our convictions or die. There is a holy indifference as to where I may be, as long as I am confident I am in perfect submission to the will of God. We retain no attachment to anything or to any place or to any person that would

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stand in our way of doing God's will. And our perpetual prayer is, “Dear Jesus, have Thy way and will in us.” So we give up all curiosity as to what God is going to do with us. In this life of Christ-like submission we are content with the native ability and acquired ability God may give us. Also, with His gifts to us, without envying others who may be endowed with and in possession of superior ability. This is a great lesson, and will be evidence to us that this secret sort of unholy envy and jealousy is destroyed. Many leave off their studies and enter into discontent and inward dejection on account of discouragement, which comes from interior envy and jealousy. We will do our best in our studies, then rest in God. My destiny, oh Lord, is in Thy hand. We are no longer ambitious for posts of honor or place, but willing to be a bishop or a beadle. We have no selfish interest. All is for the glory of God. What lessons of profound humility are taught in His college! He calms us in Himself when foes rise up against us. We can rest quietly in His infallible, unchangeable Word, without being disturbed, our eyes fixed by faith in Jesus, our souls are anchored, our hearts are fixed.

The Secret of His Presence.



CHAPTER V.

THE SECRET OF HIS PRESENCE.

The soul that has entered the land of Beulah, no matter where he may be, or how multiplied his duties are, or what occupation he may be engaged in, finds himself always living in the Divine Presence. The Lord, whom he has found, becomes his strength and His face he seeks evermore. He remembers His marvelous works that He has done, His wonders and the judgments of His mouth. (Psalm 105: 4, 5.)

He beholds the face of his loving Lord. Jesus not only becomes his companion, but his abiding guest. This is a foretaste of the felicity of the blessed in heaven, who there behold Him face to face. True, during this short probation we do not behold Him as the triumphant do in heaven, but nevertheless, by the eye of faith we get glimpses of Him, we feel His touch, our hearts melt in the secret of His presence, and interiorly we bow down in loving adoration. “He who hath commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus.” (2 Cor. 4: 6.)

With open face we behold as in a glass the glory of

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the Lord and are changed into the same image from glory to glory even as by the Spirit of the Lord.

We view God in all of our actions, we have him continually before our eyes. He becomes our bread, our meat, our drink, our nourishment, our joy, our hope, our peace, our life, our all in all. Blessed food! Holy entertainment! Heavenly banquet! We are lost in wonder, in beholding God in the face of Jesus. Always loving Him. Holy mystery! yet this is the privilege of His blood-bought, soul-cleansed, spirit-filled, divinely anointed saints here in this world, who have entered the land of perfect love.

We set the Lord always before us. We shall not be moved because He is as our right hand. He is the portion of our inheritance. Our lines have fallen in pleasant places. We have a goodly heritage. We bless Him who gives us counsel. How familiar the holy soul is that is faithful with God, who lives by faith momentarily in the secret of His presence. Blessed, inwrought, imparted, divinely inspired life! Anywhere and everywhere is home to him who has found his home in God. There is melody in such a heart. Here God reveals the word of His love and the excellency of His knowledge, giving the soul a holy liberty, still bringing it into a holy bondage. Like the child who sees the eyes of the tender loving mother and would not out of love do anything

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that would wound the heart of maternal affection, so the soul which lives in the secret presence is careful in all his actions that he may not wound the heart of Him he so tenderly loves. The soul lives in loyalty and devotion because herein it finds its delight, its joy its support, its strength, its heaven. Temptations come but they lose their power. The assaults of the enemy are vain when we are assured that He, the mighty conqueror over hell, and earth, is dwelling within.

His almightyess is greater than all the mighty forces that may be against us. How sad to think that some who once enjoyed His gracious presence have lost it because they were not on their guard. How sad to forget Him, to turn our backs on Him, to permit the enemy to get us into such a state where the sweets of heaven's bliss do not come to the soul! How he would have aided you to be an overcomer, if you had but cultivated the spirit of living in His presence. Temptations assailed you, trials and difficulties came upon you like a flood, you tried to resist them in your own strength, but you have proved that without Him you were but an infinity of weakness. You lost the presence of the abiding Comforter. Your faith wavered. Like the disciples in the ship when the storms came and the winds blew, you forgot that Jesus was on board.

Down you went! You sank and how sad, sad was the

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wreckage! Mark my words, the cultivation of the presence of God is a wonderful aid to the grace of perseverance. It is a blessed help to develop us in the sanctified life, to overcome the likes and dislikes and repugnances of our human nature.

See how necessary it is for the moon to keep her face always toward the sun, she depends upon the sun, her light varies as her position with the sun varies, she acts not upon the sublunary bodies but according to the light communicated to her by the sun; so this action increases or diminishes, and as soon as anything interposes between the sun and moon, the moon presently loses her light and force. The same thing will happen between the soul who does not walk in the secret of God. I humbly recommend to you the necessity of getting into the secret of His presence, so that every moment you may enjoy the effects of God’s goodness, for there may not be a moment conscious or unconscious in our lives but we may enjoy His presence.

In our regenerated life we try to live in His presence continually, but after we entered the Land of Canaan, we find ourselves without any effort believing and living under the eye of His paternal care all the time. He reveals to us the path of life in His presence. (Psalm 16: 11.)

Being upright we live there. (Psalm 140: 13.) The

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mountains of difficulty flow down at His presence, He hides us. (Psalm 31: 20.) From His presence comes refreshing. (Acts 3: 19.) Here flesh does not glory. (1 Cor. 1: 29.) Whatever our circumstances may be, wherever our lot may be cast, no matter how active our life may be, after we have made a complete abandonment to God we may walk before the presence of the Lord all the days of our life. In the beauty of holiness, like that of Abraham, we can walk before God every day, every moment and be perfect.

This is our exalted privilege. If we desire to presevere in this life of perfect love, we will have God before our eyes at all times. The more we cultivate this habit of living in the secret of His presence, the more spiritual, heavenly and blessed we will become. As the stars derive their lustre and virtue from the sun, so we also, as stars in His kingdom, derive from His presence the lustre and virtue and heat which is derived from Him, the Sun of righteousness, the God of holiness. As Enoch walked with God, so may you and I. So that all we do or say is for His glory. Our very silence will honor Him, the Author and Finisher of our faith. The reflection of His countenance will shine upon us. Constantly living in the secret of His presence, we shall live in His atmosphere, so that every thought will be brought into captivity to His. This consists in two acts. The one

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of understanding; the other of will. That of understanding must precede the will, as being always required and pre-supposed for the producing of an act of the will. Now, this act is made by considering, not only that God is everywhere present, that He fills and replenishes the universe, but that He is, also, now dwelling in us and that we are His home, His temple, His abode and that He has come and does here and now dwell in us. That He has become our all and in all. This a blessed life of real living simple, pure faith, and we have the substance of things not seen and the evidence of things hoped for. He is within us. He has come to dwell, to abide, to teach, to guide, not for a day, a week, or a year, but forever. Our being, our life, our actions are in Him. We have given up seeking Him from without and now we find Him from within. The “very God” has become really present within us. We partake of His life, His energy. This is superhuman. He is the motion of all our spiritual being. He becomes our perpetual food. As we live in loyal obedience to Him, He enlarges our capacity, gives us new strength, new power, new energy, new life, new joys, new revelations. We become more solid. He establishes our goings. He overwhelms us with new surprises. His abounding at times baffles us. We become filled with His glory. The sin which blinded our eyes is eliminated. At His presence shame is gone

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and we are filled with wonder at the revelation of His presence to our hearts. What an infinite ocean of Divine immensity. We in God, God in us. What a depth, breadth! Oh, it is fathomless, boundless! No bounds in God. His Word is not bound. We become permeated through and through with His presence. He loves to make His home wherever He can find a character like His own. How intimate, how familiar Jesus becomes to the entirely sanctified! He becomes our superintendent to supervise all our actions, to lovingly but not harshly reprove us when we make mistakes, and to commend us when we do our best. He becomes our Rock, the foundation of which is everlasting; our shield to protect us from the attacks of the evil one; our helmet to keep our heads cool and level, so that we will not be led astray by every wind of doctrine. He gives us the the whole armor of God. He girds our loins with His truth to defend us from error. He arms us with "the sword of the spirit" to fight our battles.

He always goes before us, so that we need not be defeated but have perpetual triumph in every place. We travel with Him to Bethlehem. We enter into the secrets of His private life. We journey with Him through His public ministry. We stand on the very ground where He worked His stupendous miracles, the records of which can never be effaced. We see Him at

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the last supper, in Gethsemane’s garden, on Golgotha’s cross, bursting the tomb, ascending into heaven. We see Him come in the mighty Pentecost. But best of all we know Him in our own hearts. We feel His presence. We have entered into the cleft of the Rock. Truly it is a hidden life, hid with Christ in God. Blessed refuge!

He not only gives us light, but He, Himself, has become our light, our salvation. We can trust Him where we cannot see, feel or trace, and not be afraid. He has become our strength. The Lord is my strength. We drink with joy living waters out of the wells of His salvation. The heart becomes fired. There is a sweet delight, a heavenly contentment under the most adverse, disheartening, discouraging, and seemingly damaging circumstances. This truly is the science of holy men, to live in the secret of His presence. This is the secret of God, to be taught of God, to love God, to have His Spirit of revelation and knowledge and wisdom. To know the hope of our calling, to have the eyes of our moral nature opened, to behold the King in His beauty. This is no fiction. This is a life enjoyed and lived. We know Him and the power of His resurrection and the fellowship of His sufferings. It is the inward manifestation of the real knowledge of God in Christ Jesus. I got tired of fiction and imagination and speculative meditations, but this is the life of God, the real witness

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which we can have in our hearts, the fullness of His Spirit. It is God's fullness. This is the tenderest, sweetest, most delightful experience this side of heaven. It is a foretaste of the heavenly. It is a life of simplicity, of simple faith, the medium through which this knowledge comes. We see Him who is invisible. The Holy Spirit is present with us. We enjoy His fruits, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. At times we yearn to behold Him face to face, because we know that when we shall see Him, we shall be like Him, for we shall see Him as He is. The will, which is the king of the man, is abandoned to God. There is found no difficulty in elevating the heart to Him, and as we walk in the Spirit we feel His touch which refires the gift within us, inflames the heart and brings us into a rapturous love and holy unity.

We are in sympathy with Him over a lost world and the thousands which are rejecting Him in the churches. We weep many times over the sad apostacy of millions of souls. Still we love the church which Christ died to sanctify. We find ourselves in the tenderest affections with our brethren. We are sorrowful, yet always rejoicing. There is oftentimes a soul-longing to depart and to be with Jesus, the object of our love. There are the inwrought inspirations which raise us over everything

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and everybody into God, and this is seemingly made without any effort. For as the action of continually repelling from our lungs the air we draw into them is made without previous reflection or resolution to respire or to draw breath, so these burning desires, holy tender-nesses and heavenly meltings of the spiritual nature proceed so suddenly, a holy abounding, without having beforehand so much time to think on them. Heavenly ocean swellings and heavenly breezes waft across our souls bursting out into ejaculations of praise, deep in the hallowed silence. Suddenly they are shot forth. The heart spontaneously shoots out before God. What freshness, what regarding, what holy anointing comes at such seasons! What fervor that is not immoderate when God comes in His gracious visitations to our souls! Our hearts become hot within us as He communes with us by the way. Blessed abiding! Sublime knowledge! which never can be gained in commentaries or in the study of profane works, but which only can be taught us in the secret life hid with Christ in God. In the most trying occasions He inclines His ear and bows down to listen to us. What haste He makes to become our help. We are confident of our insufficiency, but we know that whatsoever combats or assaults the enemy may make upon us, we always become more than conquerors, know-ing that He is our impenetrable buckler, He is our

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coat-of-mail, an assured rampart of defense, and our sufficiency is of Him.

The sanctified soul, being now purged, becomes illuminative and united to God Himself. Here there is a profound humility, a loving loyal obedience, a firm and unshaken patience, a holy non-resistance to the will and purposes of God, in whatever may come by His permissive providences, so that we can say, "My Beloved is mine and I am all His." Not my will but Thy will be done in me. There is nothing in heaven beside Thee, and nothing on earth do I desire in comparison to Thee.

The enjoyment of God is all my desire, so that whether we eat or drink, suffer, work, preach, pray, testify, it is all for His glory. It is for Jesus I do this. I go there, I remain there, I speak, I dare, I praise, I conquer, I am still. Blessed life of submission. Under the most intense and refined suffering, like Jesus, who was a mystery to those who have not found the secret of God.

We look for nothing, seek for nothing, only what will satisfy Jesus. We have all that pleases and satisfies our hearts when we have Him. He is our glory and we are His. All we have is His, all He is, is ours, for hath not He said, "All things are yours and you are Christ's and Christ is God's.

We confirm ourselves entirely to His will and all our joy and contentment is in God. We are fellow-citizens

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with the saints. This world has lost its charm for us. We comprehend with all saints; we seek those things which are above; our conversation is in heaven; we look not to the visible but to the invisible, not to the temporal but to the eternal. He the guest, the joy, the charm of heaven has come into our hearts and satisfies the longing of our souls. He is never absent, feeling or no feeling, conscious or unconscious. He is always dwelling in the sanctified heart.

What lessons we learn in the secret of His presence. We avoid speaking anything that will tend to our own praise. We will be humble before God, when we are praised by others, or when spoken well of. We will make it an opportunity of abasing ourselves before His presence. We rejoice in hearing others well spoken of and love to see others preferred to places of honor before us. We do and say nothing for mere human respect, to attract the eyes or esteem of men, but we do and say all with pure motive to please God. We seek the honor which cometh from God only. We do not excuse our mistakes or faults unnecessarily. We do not blame them on others interiorly or exteriorly. We do not entertain any thoughts of vain glory occasioned by whatever brings reputation and esteem or promotion before our brethren. We prefer all the world before ourselves. Behaving with all our brethren as if they

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were our superiors. We receive from the Providential hand of our Heavenly Father all that may come to us, bearing our crosses, suffering our cares, accepting them promptly and embracing them with joy, considering it a privilege to have fellowship with His sufferings. We rejoice with exceeding great joy when we suffer affronts and contempts for righteousness' sake after the example of Him, who became the reproach of men and the outcast of His people. We learn to love our brother as a second self, never speaking unkindly of him, never doing him any prejudice or treating him with the least coolness, much less contempt, either in his presence or in his absence. We never tell a third person what has been said about him, avoiding as far as lie within us anything that may cause our brother unnecessary pain or grief. We commend his good qualities. We avoid sowing any discord among the followers of the Lord Jesus Christ, no matter what denomination they belong to. We keep our mouth with a bridle when the wicked are present. (Psalm 39:1.) Never do anything wilfully to mortify our brother. Not obstinate in our opinion. Still loyalty to death for a God-given conviction. Never disputing nor contending in heat. Avoiding bossism over one whom we may have authority. In the spirit of love, we treat all as we would treat Jesus, for that which we do unto one of the least of these our brethren, we do it unto Him. We learn

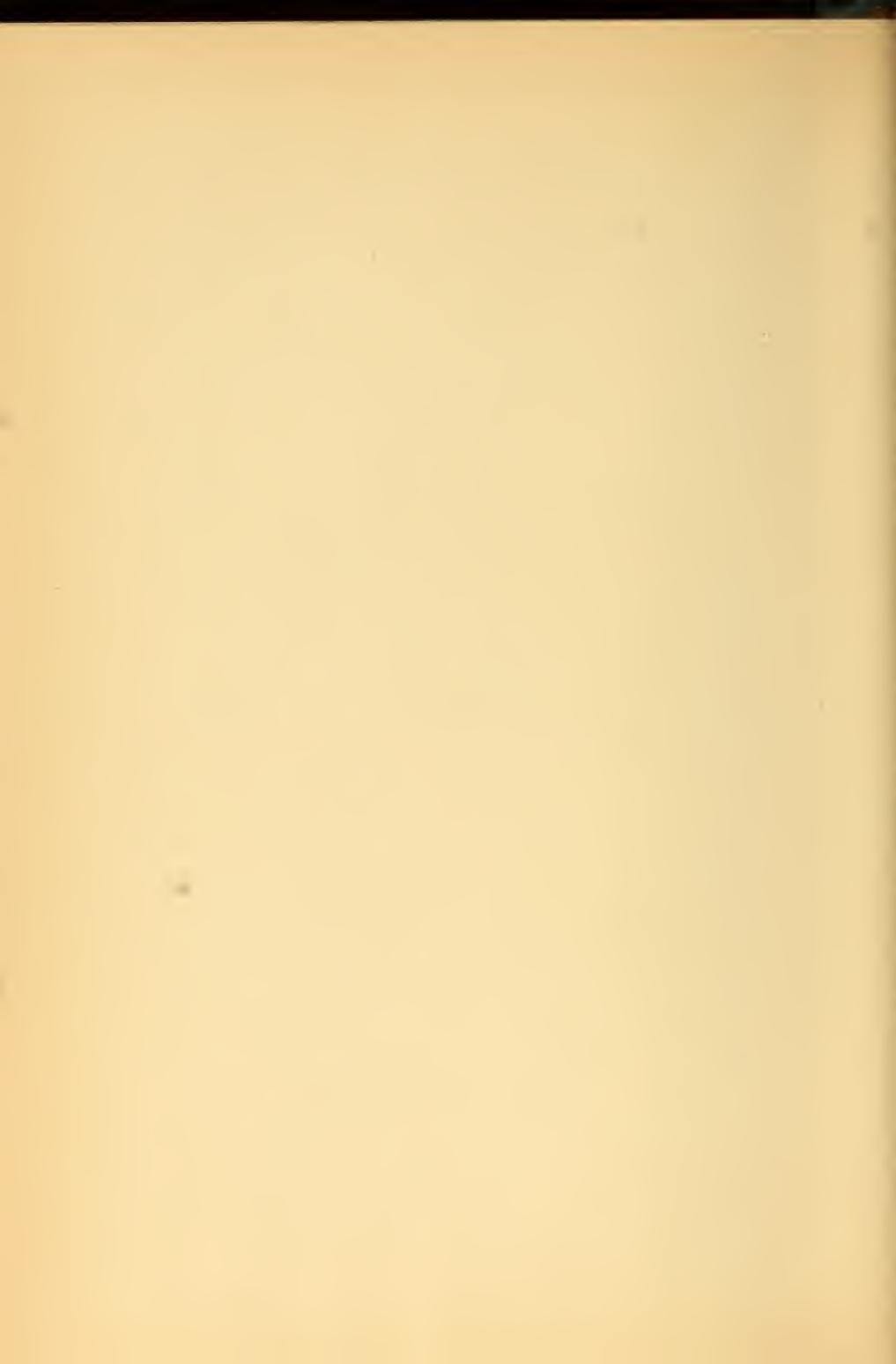
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to love, to serve others we do all that lieth in our power to make them happy. Love constrains us. We harbor no feelings against one another; not even is there the least sign manifest in our looks or in our demeanor. Never abstaining from speaking to him or neglecting to succor him in his necessities, or in any way appearing that we are not satisfied with him. We love all, and still abstain from familiarities or particular friendships which are opposite to the spirit of perfect love. We never form judgments according to our prejudices, and even when we cannot close our eyes against certain faults we are merciful, bearing one another's burdens and so fulfilling the law of Christ.

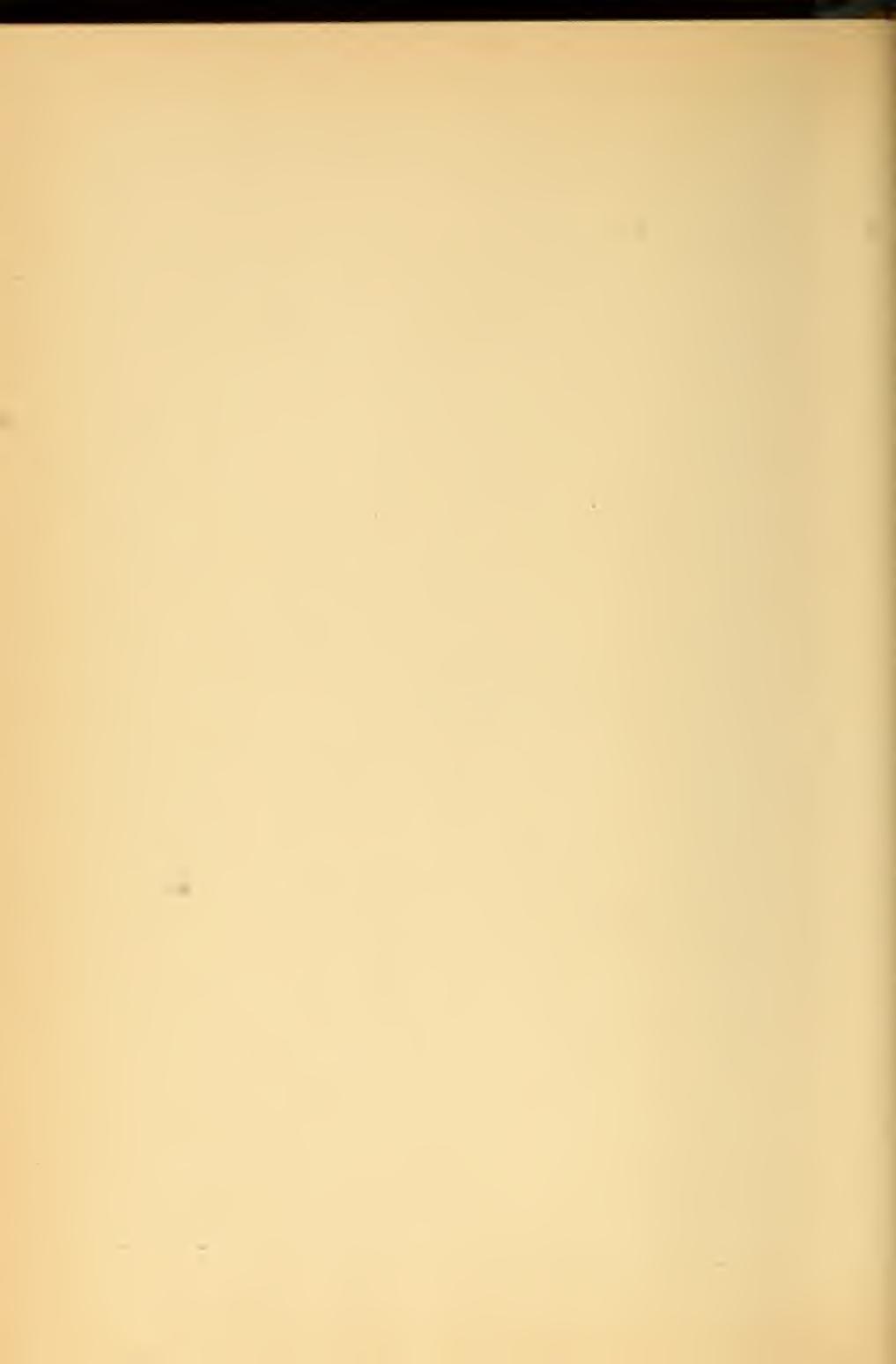
We love self-denials, whether they come from superiors, inferiors or equals. We receive them well and make the most profit out of them, in order to deepen us in spiritual life. We learn that holiness is not a finality. We live not for ourselves. We never exceed the rules of temperance in eating or drinking. We learn the lesson of Christ-like meekness and forbearance under the greatest wrongs that may be conspired against us. We have a blessed interior tranquillity, so there is nothing can enter, so that there is nothing that can ruffle that perfect peace which God has given us. We belong to God. Such is the life we enjoy in the secret of His presence.

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In the secret of His presence we learn when unkind criticisms are passed upon us, our motives judged unkind and sometimes most un-Christian letters come from superiors, who under the guise of ecclesiastical authority, when they try to rush us and drive or drag us to do this, that or the other to gain their selfish aims and unholy ends, we lovingly keep silent, and answer not a word, and in a most Christian-like manner, and when all efforts seem to fail of trying to make them understand us, we keep silence and suffer the sweet will of God. We know that what is not of God is but rubbish. Our trust is not in our feelings but in Him. Christ is all in all. In His presence all things yield delight. We dwell in Him richly, in all wisdom.



Holy Quietness.



CHAPTER VI.

HOLY QUIETNESS.

It is not my intention in this chapter to undervalue the importance of witnessing for Jesus, because I am well aware that every truly sanctified soul receives a tongue of fire, in order to become a blazing witness to declare what God has done for him in his soul, and I am confident that one of the greatest needs of to-day is a witnessing church; but, at the same time, years of experience have taught me that witnessing will have but little effect unless it comes from a heart that walks quietly before God.

Perhaps you say to me, "Don't you value demonstration and heavenly noise in church?" Certainly, by all means. We cannot have enough of it when they are sounds that come from heaven. But you and I have found out that one-third which we have heard has been from the devil, one-third of self, and one-third from God. Advancing in the blessed life of perfect love the Holy Spirit will teach us the necessity of holy quietness before God. We will become more moderate in our conversation, knowing that one of the greatest hindrances to a life of development in vital godliness, is immoderation or intemperance in our conversation.

I believe it would pay us all to speak less. "If there

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be any that offend not in tongue, the same is a perfect man.” If we think that we are religious and bridle not our tongues, but permit ourselves on all occasions to discover our thoughts, our religion is vain and unprofitable. What lessons of wisdom, words and work we might learn from Pastor James. If we will listen to the still small voice and be obedient to the Holy Spirit, he will teach us that one of the ways of spiritual advancement is sanctified life, is to have a quiet waiting before God, a passing into God.

Perhaps there is no way that beginners in the sanctified life can become more knowing and progress more rapidly than in cultivating a spirit of holy quietness before God. I do not say that we become masters of this in a moment, but I humbly say that, as professors of perfect love, we may advance in the ways of God, much more rapidly, if we shall “study to be quiet.” If we are to speak as the oracles of God, we must, of necessity, learn to be quiet, to wait on God. We must forget all the language the world has taught us, enter into the college of our own hearts and listen silently to the heavenly school Teacher from whom we learn the Christ-like deliberation, a liberty that is not lawless, a holy sweetness, where we gain an almighty in our words and that holy seriousness which will enable us to deliver our messages with divine authority. Holy quiet-

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ness before God is the greatest preparation for public speaking. It gives the soul leisure to accomplish itself, so that when we speak, we will not speak at random, with a fiery, fleshly intensity but intelligently, knowing that it is God that is going to speak through us. This will give us a Christ-like ease in our delivery, which mingles in our discourse, the salt or savor of that divine love so much exemplified by John and beautifully taught us by the Apostle Paul.

Our conversation will become even, not unnecessarily boisterous, because He, the meek and lowly Jesus, whose spirit abides within, has not been slighted or grieved. It takes all the briskness and domineering sound out of our voice. We will learn to be obliging to our brethren. We will not look upon one another with suspicion, but with confidence and joy. Jesus will teach us not to give unnecessary offence to our brethren, even under provocation. We have respect for each others feelings. Harshness of language, scolding and sharp replies forever cease and the domineering manner in our preaching. In this holy quietness we get an opportunity to learn and unlearn. We delight ourselves in the abundance of His peace. All our desires are before Him and we enter into holy calmness, restfulness and freshness before God. If there were not times of silence in our schools of learning, if it were all noise and clatter, leaping and jumping and

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shouting, students would make very little progress in their studies. If students are to become able men and be qualified to teach others in the future they must learn to be quiet, and listen and take in the knowledge which their professors are endeavoring to impart. In like manner it is not possible that we ever can be masters or teachers in the divine life, unless we learn the secret of holy quietness before God. This can be done in the busiest actions, in the most arduous work. What opportunities of grace, what blessed revelations of heavenly knowledge we lose by not having more interior recollection. How far advanced we might be in the school of Christ, how many of us might, by this time have graduated in many virtues, who seemingly have made little or no advancement in this life of perfect love! Or perhaps we have lost grace altogether, while still holding on to the profession of this holy and exalted state of grace. Beloved, be assured that a great means of advancement in the life of holiness is to speak less. How many we have met who are still novices in the spiritual life because they do not cultivate this blessed life of interior recollection or quietness before God.

If ever we will be much help to others we must enter the school; for the true art of speaking with power in order to win and woo and help others, is to speak less with man and more with God.

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This interior life with God is the mother of all true heaven-inspired, heaven-honored sermons, prayers and testimonies. If we desire to learn the art of prayer, the secret of power for sermons which may be inwrought by the Holy Spirit in order to have divine inspiration and His will made known to us through His Word, we must enter into holy familiarity with Jesus, become his bosom friend and listen to what He has to say to us.

We always draw aside from other company to tell our friends what we do not want others to know. There is nothing better than this life of recollection in order to deepen, broaden and develop us in the things of God. Useless talk, I do not mean to say social, sanctified and pleasant converse with one another, but useless and idle talk hinders us from direct communication with God. In this triumphant life, we learn to know more and more that we are His and He is ours. We can frequently say to Him, "Thou art my God, and I belong to Thee." We are betrothed to Him in righteousness, judgment, loving kindness, tender mercies and faithfulness, and we know our Lord. The secret of His dwelling is our dwelling place, under His shadow we abide, He becomes our fortress, our high tower and, so to speak, in the secret of life we can run upstairs, look out of the windows of this tower and get a glimpse of the heavenlies.

Here we flourish like the palm tree, grow like the

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cedar in Lebanon, become planted in the house of our God, flourish in His courts, and as years pass by we ripen in the divine life, until we are ready to be received by him into His everlasting abode. He leads us in holy solitude. Ah, how true it is He requires a closet in our hearts! The King's daughter is all glorious within, her clothing is wrought of gold. What rejoicing and inward abounding there is in this life of heavenly quietness! We prove that He is fairer than the children of men. "Grace is poured into thy lips, therefore had God blessed thee forever." We find out that He is the Lily of the Valley, the Rose of Sharon, the Bright and Morning Star. In Him the soul finds her boast all the day long. Out of the Zion of the heart his perfection and beauty shines. To enjoy this life it is not necessary by any means to be a hermit and seclude yourself from your fellow man inside the walls of some monastery, but right in the midst of this wicked world we can enjoy and soar up in this blessed life, hid with Christ in God.

We need not quit our several vocations in life in which divine Providence has placed us. We can be in the world but not of it. We can live like a lily in a dung hill. If we would be spiritual, if we could have more messages from heaven, if we would understand the Word in order to explain and expound it to others, we must be more alone with God in the secret closet of our own

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hearts. We must learn the lesson of recollection. You will often notice that by opening the door of a hot bathroom the heat is inhaled; so by frequent and unprofitable openings of the mouth in idle and useless conversation we emit the fervor of devotion, often divide the heart between many objects and are liable to rob ourselves of the spiritual power we so much need. It is astonishing how soon the heat, warmth and devotion will leave the soul of those who grieve the Spirit in useless and idle conversation.

In this life of blessed quietness we soon find out our ignorance, our infancy in spiritual knowledge and we will not be surprised at Paul the double-graduate saying, "I count all things but loss for the excellency of the knowledge which is in Christ Jesus our Lord." Job had truly found the secret when Eliphaz asked him the question, "Hast thou found the secret of God?" Blessed life! Blessed freedom! Blessed secret!

This life is not a life of fancy. It is not a mere imaginary life. It is a life which may be enjoyed in the most busy scenes. Traveling thousands of miles, preaching twice a day, three times on Sundays, writing for periodicals, answering correspondence, looking after our family cares, visiting hundreds of homes every day, meeting a thousand and one things that men in every-day life have to meet, still we can find in the midst of it all,

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a deep, solid, inner, heart-to-heart communion. The secret of it all is, bid farewell to all useless, idle and unprofitable conversation and you will find sufficient time for this holy and delightful interview with Jesus.

A great noise will hinder us from hearing distinctly. So much talk will hinder us from hearing the gentle sweet voice of the Holy Spirit. When a man leaves his safe open, it is a sign that there is not much value in it; so when we have not a gate of prudence before our lips, is it not an evidence that there is not much depth of spiritual life there?

Oh, the love of God, it surpasses knowledge! Christ, truly, is love personified, chanted in Paul’s song of love, crystallized by John in such expressions as, “God is Love.” Here there is no fear, no punishment, but rest, calm, holy stillness in God. It is the bond whereby the hearts of men and God are bound alike. When we get into divine touch and with Jesus, we very soon see our babyhood; we see our utter nothingness and in humility of heart we prostrate ourselves before him in holy adoration. To Him who has become the life, joy and peace of our souls as we give ourselves to this interior life, we become deaf and dumb upon many things which used to gain our admiration and occupy our time.

What uncontainable joys are found in the deepest sufferings as we become tongue-tied in many things

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which used to gain our attention. You cannot be a talkative person and make very rapid progress in this life of holiness. Man's heart is made for pleasure and can only be satisfied when it finds its joy and contentment in God. Outside of this knowledge, true and lasting pleasure is never found. How much there is contained in the words, "Taste and see that the Lord is good!" Fifteen minutes spent daily by all the ministers of the gospel in holy, honest, sincere open-hearted communion with God for one year would be the means of transforming the church and would cause such a Pentecostal revival as, perhaps, has never been witnessed since the days of the apostles.

Oh, that we might get down before God and in holy converse with Him, find out what we truly are and how little we do know!

What a transformation would take place in all our irregularities, what an end there would be to all our complaints, how idle and gossiping stories, destruction and slander would cease and those petty non-essentials which separate God's children from one another would be soon done away with. What an amount of idle time would be turned into use which is now spent in useless talk, if we would live more in the atmosphere of holy communion with God. How little time would be spent in lightness and frivolity and foolish talking, when we

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would realize that we are God's mouthpiece to convey the message of light and love and deliverance to others. Conferences and synods and assemblies and revivals and camp-meetings where holy men give themselves to more recollection and less talk, is a place which breathes a holy sanctity. God is in such a place. It is the house of God, the gate of heaven to the saints. Fear, trembling and weight of conviction seizes the sinner. There is no one who will enter the school of Christ and who will spend some time alone with God but will be certain to advance in this life of perfect love.

He who guards his mouth defends his soul. If we desire to glorify God, to be a power in the saving of souls, and desire to enter into the depths of divine knowledge and to make headway in the science of the saints, we will learn to be quiet before God. How many are strangers to what they might know if they would only learn the lesson to become “a quietest!” I have never known a great talker to be given to much prayer, and to be very spiritual. And I cannot see, since they don't advance, how they can hold their own. It is my opinion they must retrograde. An open vessel which has no covering and is always exposed to dirt and filth must be unclean, so a professor of perfect love, who indulges in useless and trifling conversation, cannot avoid but permit the filth of sin to enter.

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“He that knows no rule over his own spirit is like a city that is broken down and without a wall.” (Prov. 25: 28.)

Where there is much talk, sin will not be long in entering. Many who commence all right in their conversation, by not keeping in the spirit, degenerate into idle and sometimes sharp and unholy criticism. The enemy easily gains the victory over the soul who does not learn the lesson of waiting before God. As a city without a wall is continually exposed to the enemies and is in great danger of being plundered, so sanctified souls, who do not cultivate the habit of waiting before God, lay themselves open to the attacks of the devil and are in great danger of surrendering. It is easy to surprise a careless soul, but the enemy has a difficult time to trip up a soul that is watchful and prayerful. “Again I say to you, watch.”

This life is in no way an uneasy and melancholy one. It is a pleasant, sweet, heavenly, easy life. It is a life of true liberty, a life of deep humility. Still it is a life of holy exultation in the blessed privilege of communion with God. Blessed company! Christ-like solitude! Heavenly Paradise! We are never less alone than when alone, for then we are in the most honored company. We become acquainted with these private entertainments, with the King of Kings where we can get the best solid

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comfort and the best food. I beg of you to commence living this blessed life. The sweets of prayer, the depth of heavenly delight and knowledge which never can be obtained in schools of learning, may be found here. You may be judged and condemned and criticised and considered peculiar and a mystery, and some may consider you in trouble or in affliction; but we joyfully bear it all, without a murmur, without a complaint. How many I have come in contact with who have given up this blessed life because they dreaded to be looked upon with suspicion by their brethren who were unacquainted with the secret of life hid with Christ in God.

If you want to find gold, you must dig deep into the blessed will of God where real solid riches are found. “The Spirit searcheth all things, yea, the deep things of God.”

Some one may ask, If we are to live in this state of holy quietness, will we not then have to remain dumb? I answer, “By no means.” Since the life of holy quietness does not consist in a continual silence but in speaking when it is necessary and what is necessary.

There is a time to speak and a time to be silent, but to do both well it is necessary that we walk quietly before God. Here is where we learn the lesson of God-like prudence, since unreasonable silence is as improper as ill-timed speaking. The Holy Spirit will teach you

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to put a guard upon your mouth and a gate of prudence before your lips. We do not need to wall up our mouth or shut it so that we should never be able to open it, but the Holy Spirit will teach us as necessity will require.

In this life of holy quietness we will be taught the necessity of considering well before deliberating. We will be quick to hear and slow to speak. The heart of a fool is in his mouth, but the mouth of a wise man is in his heart. So that out words will come forth from our hearts well regulated by reason. If you will be healthy it is necessary to masticate your food or you will not fail to suffer from indigestion. So also, if we will be fit to teach others we must wait before God or we will be never qualified to do so.

In this life of holy quietness, we will always have a pure motive in our conversation, which will be only for the glory of God. This frees us from manifest folly on the one hand, and disguise and hypocrisy on the other. Learning the lesson that when we speak, we speak in the presence of God.

As we develop in this life, we will become more graceful and our manner of addressing others will show forth the spirit of Jesus. It will take away the boisterous, harsh, uncouth and authoritative manner of speaking to our brethren. It takes away the preach at, the pray at,

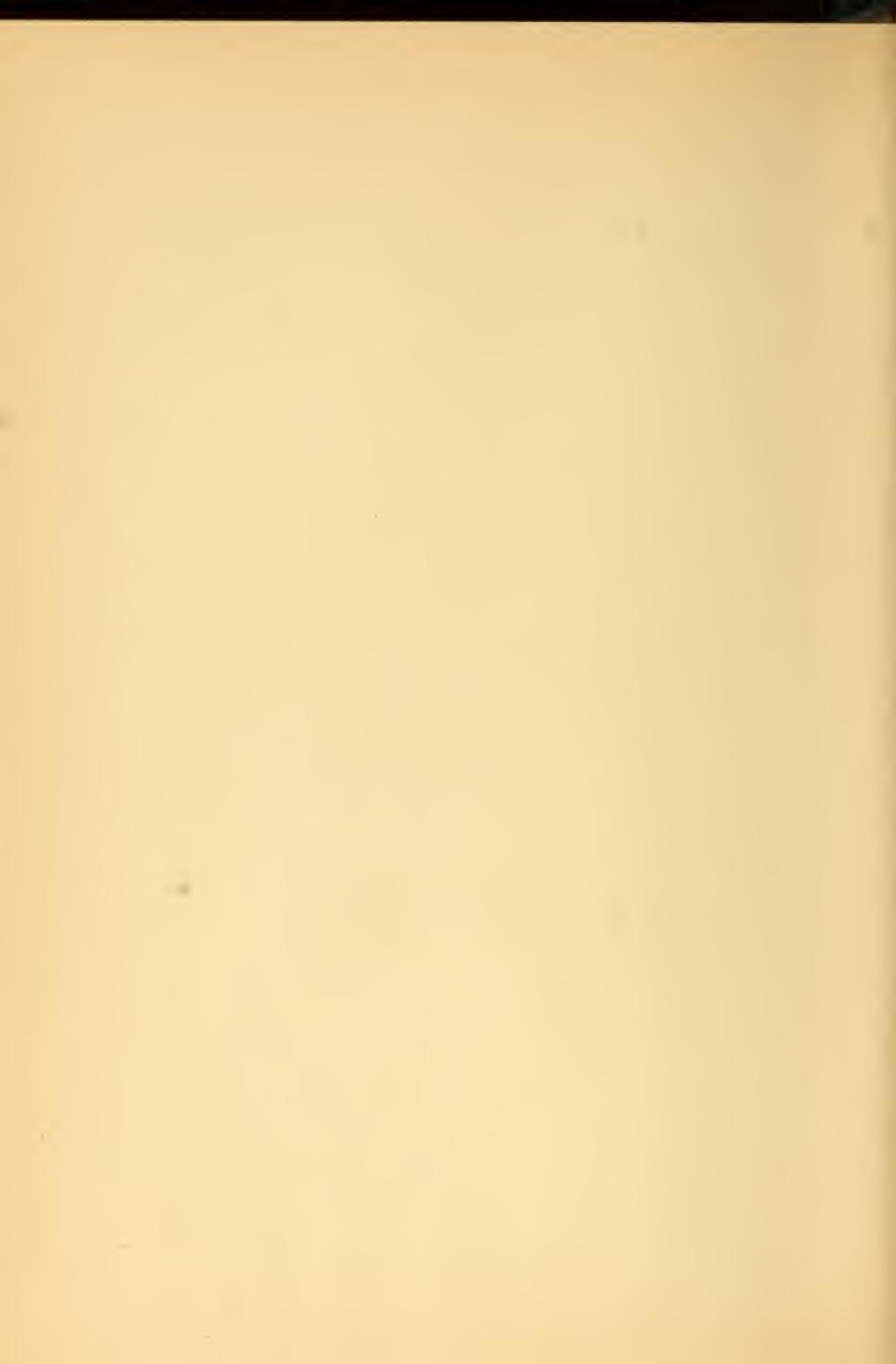
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the testify at, so that we will not use the meat-axe to chop people to pieces, but in the spirit of Christ-like devotion we will feed the lambs and feed the sheep and put away that dark, austere and iceberg countenance with wiry mouth, rolling-up and staring eyes and looking beneath our eyebrows as if we held everybody in suspicion or had arrived at such a point of our holiness as if the spirit of Jesus had left us. We will be free from all affection and effeminancy, but act as become men filled with the Holy Spirit.

There is a composition of sweetness and gravity which vice never teaches and which comes alone from a growth in holiness, so that when we are telling a brother a fault, we will not upbraid him. (1 Tim. 5:1.) If we put on affection or style or imitate others' mannerism, we will lose the force and energy of the Holy Spirit; for when water is good it has no taste. In like manner good speech or preaching never relishes affection. Oh, that we all might learn this lesson of holy waiting before God.

A Life of Prayer.

L.C.C.



CHAPTER VII.

A LIFE OF PRAYER.

The life of Jesus was a life of prayer. He rose early in the morning, a great while before day, and went into the desert place and there prayed. He opened and blessed the day with prayer. He continued all night with God in prayer. Prayer was known to be the habit of His life. What an example of prayer! After a night of prayer He chose the twelve. When the children were brought to Him He laid His hands on them and prayed. He began great enterprises and closed His labors with prayer. He entered into the wilderness to pray. The Spirit descended upon Him when He prayed. When the fashion of His countenance was altered He was in prayer. He entered the Garden of Gethsemane to agonize in prayer. He uttered a prayer of thanksgiving when the wise and learned rejected Him: "I thank Thee, oh Father, Lord of Heaven and earth, that Thou didst hide these things from the wise and prudent, and didst reveal them unto babes. Yea, Father, for so it was well pleasing in Thy sight." In entering upon the wonderful prayer recorded by John, we cross the threshold of the Holy of Holies. We bow our heads and take off our shoes as we venture upon this holy ground. This wonder-

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ful prayer of Jesus is the purest and noblest ever uttered. It is the purest expression of the Christ of God. Its simplicity, its depth, its grandeur, its fervor, its love for others cannot be equalled. It could never be invented, but could only proceed from the consciousness of the One who poured out His soul at such a trying moment. It is one continuous stream of Divine love. Here, in human speech, Divinity is manifest and sublimity is linked to condescending humility. Those who have made any mark upon the world have been men of prayer. Luther prayed three hours a day. John Wesley's private devotions occupied two hours a day. Bramwell, that mighty Methodist, whose ministry was attended with such pentecostal power, spent six hours a day in private prayer, and, when he got to his knees, demons fled and his soul reveled in the secrets of God. Fletcher, Knox and George Fox were men who had mighty hold of God in prayer. The sanctified life is a life of prayer. Prayer is not only an exercise but an experience, a life. After we enter the land of perfect love we find it is easy to carry that text into our lives and practically to “pray without ceasing.” The call to a holy life is doubtless the call to a life of prayer, to a life of sweet abiding communion and fellowship with Jesus. It is a pure love-spell that commences here and may last forever. It is the interior exercise of the soul in love. As we develop

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in this life, we find it a joy to cultivate this intercourse with God more and more. All the trying and screwing down and forcing is over. This yoke of prayer is truly delightful. The soul having found its own element loves to live alone with God in the secret closet of the heart. This is its atmosphere. What unfolding of His treasures is found in this intimate intercourse with God! What revelations of God's will is made known by the Holy Spirit through the Word to the soul that lives in sweet communion with Jesus! It is dwelling by the living waters where thirst is quenched, hunger is satisfied, the empty one filled, the afflicted and tossed one comforted, the weak becomes strong, and where persecution and suffering become its joy. It is the balm which soothes the troubled breast. It is where temptations are overcome, where demons fly. It is the child communing with the father who has such a big, loving and compassionate heart, and who is working all things for the good of His child who loves Him. Here is where the lamb learns to follow the shepherd, where the ear catches the sweet, gentle sound of Him, whose voiceless language speaks louder than the thunder roar, and still gentle like the dove. Here in this school the scholarly find their ignorance; the wise find how foolish they are; the great find out their utter insignificance. Blessed school, where we are taught to forget the language of the world;

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where we find our home in the heavenly places, and our conversation is the language of the heavenlies. How blessed to find this secret place, hidden away with God in our hearts. Here knowledge is found in the depth of our ignorance, wisdom in the depth of our foolishness, exaltation in the depth of humility, unsearchable riches in the depth of poverty. Here the Omnipotent comes in to be our power. What hidden secret treasures are revealed to those who live this life of prayer! Blessed exalted life! What condescension for God, not only to visit us, but to perpetually abide in us! He humbles Himself to become our audience. This school is open to the most unworthy, to the most illiterate. It is the key to real pungent repentance, the key to find the witness to our adoption, the key to thorough abandonment, the key to obtain the pentecostal baptism. God bows down His ear to us and declares if we ask we shall receive. It is the key to advancement in the life of perfect love, the key to develop in every virtue, the key that unlocks the bank of Heaven, the key of power to keep demons under your feet. Public preaching, testimony and praying without this secret life of prayer is but chaff. It fails to feed the souls of those intrusted to our care. Here we learn not only to walk before God in perfect love, but we also learn to mature in this life of perfection. It is the introduction into the presence

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of God. Here is where we are changed from glory to glory. This life of prayer does not obstruct our daily employments, no matter what our vocation may be. It can be lived by kings, princes, ministers, laymen, poor, rich, sailors, soldiers, children, tradesmen, laborers, women, sick or well. Nothing may interrupt it. It suits all vocations in life. When we enter into it all worldly communication is but rubbish in comparison with this blessed conversation with God. Here the soul catches His voice, the breathings of the Divine whisperings. Blessed life of God within the soul! Here the pure, single eye beholds God. Holy repose! Heavenly imparted peace! Here the soul penetrates into the inner depths of the Divine life. Rejoicing is found when the heart is fixed on God only. Here is perpetual victory. Beloved, it is all true, true to my soul; so blessed to have the doors of the heart closed to the world and its noise. Here Jesus keeps us enclosed in Him. Its enjoyment and sweetness cannot be described. How blessed to be in the possession of God! There is nothing that men make so difficult as the possession of this life of prayer. How we discipline and fight and try and weep and put ourselves up in a vice, and carry large meditation books on death, judgment, Hell and Heaven; on the holy passion, on the seven last words of Jesus, on the mysteries of God. How we have formed our preludes

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and been systematic in separating our points and offer the aspirations of our lips, and made our applications to improve our lives. What hours some of us have devoted in mental prayer. How we have knelt on our knees until we have become exhausted, and screamed out loud prayers and pounded the altar until our vocal powers have given out, but oh, what difficult work it was. But when we abandoned ourselves to God and let go all our creature efforts, and just let Him take possession of us, what perpetual fellowship and blessed ease we find in communing with our Father. He becomes more real and present to us than we are ourselves, and prayer becomes more natural than breathing. It is living on God Himself; it is the bread sent down from Heaven. We enjoy His life, for we eat His flesh and drink His blood. It is less difficult than eating our natural food. It is so simple that it puzzles the most scholarly who are not entirely sanctified. He communes with us Himself. He interviews the soul personally when we read the Word in the light of the lamp in which it was written, which is none other than the illumination of the Holy Spirit. I trust the blessed Jesus will impress upon all our hearts the necessity of reading the Word carefully, prayerfully, thoughtfully, and systematically. Of not only tasting it, but digesting it, until we extract the essence of what we read and appropriate it to our souls. It is not the

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quantity we read, it is the spirit and thought which yields the soul profit. Like the bee that remains upon the flower until it extracts the honey therefrom. Here is where God reveals His will and shows His expansive love to us. Here we are living a life of faith, not trying to believe, but an actual living life of faith in God being immediately present in our moral beings. Here is where we learn to sink into the will of God, and the Holy of Holies is truly found in our inmost center. Here we see plainly that all time is lost to those who do not seek and find to know God experimentally. Blessed Divine Reality! Here we are drawn from the circumference of the external and are closed into the internal secret sanctum. Here holy quietness is found. The soul digests the truth. It feeds on Christ-like pasture. It drinks of the still waters. It assimilates its food. Here fatigue is over and repose is found in the blood. There is no dissipation, it is full of simple trust; at times it is so taken with the object of its love that distractions do not trouble it. One passage of Scripture would give it enough for a lifetime, such as "My child, forget not my commandments," or "Abide in Me, and I in you," or "If ye love Me, keep My commandments," or "The seed of the woman shall crush the serpent's head," or "God so loved the world," or "As the Father hath loved Me, so have I loved you, continue ye in My love." Here we

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bore into the truth. Here we seek the kingdom of God, not from without, but from within. Here we find the blessed lesson of meekness, which is non-resistant—the lesson of lowliness before our fellow creature. Here we are taught the lesson not to wander from truth to truth, but swallow one truth at a time. Here is where daily bread is found. The necessities of the soul are met, the Shepherd feeds His own sheep, we take the food from His own hand. “Thou feedest Thy flock.” God is within. This is heavenly repose, childlike simplicity, heavenly trust. It is so easy to approach God with boldness, the terror is taken away and with little difficulty we approach Him with filial fear. He becomes annointment poured out upon us. Here the fire of love is fanned and courage to be a conqueror is gained. Here all the devil’s mountains are found to be but smoke. Here we seek nothing but God. Blessed peace! Reader, before you leave this book out of your hand, let me humbly entreat of you to abandon yourself to Him and give yourself up to this life of prayer. In this life of prayer we learn breadth, so that we do not become seclusive, like the Roman Catholic friars, and secede from all good people and condemn all other holy people who may not, providentially, be members of our denomination. We are not desirous for leadership, but can bear to be miffed, our advice slighted, and our counsel passed

over. We avoid all scrupulosity which brings us into bondage, and we stand fast in the liberty wherein Christ hath made us free, whether in eating, drinking, or dress. We avoid the extreme of Jewish ritualism on the one hand, and Pharasaical legalism on the other. We become solid Christians so that we become saved from touchiness. How we have made our pious genuflections upon one and oftentimes on both knees! How we have prostrated ourselves upon the steps of the altar in front of the tabernacle! How we have gone from one altar to another and lighted our candles, and decorated them with flowers and knelt for hours, muttering Pater Aves both in English and Latin! How we have looked so solemn, with our eyes turned up to the statue of the Virgin Mary, or Saint Alyous Gonziga! How santi-monious we have been! How we have run so often on our momentary visits to the blessed sacrament! How we have repeated our offices, our Rosaries, united ourselves with the Sodalities, and Confraternities, and dressed ourselves in our Soutans, but through it all how far off we were from this life of prayer, this life of simple, loving communication with God. How we have kissed the Crucifix, and worn the five Scapulars, and the Cord of Saint Francis and Saint Joseph! How we have done our best to gain our partial and plenary indulgences! but, oh, how far off we were from God!

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We had not the life which comes from Him. What condescension on the part of Jesus to call us from this dark life of religiousness, to open our eyes that we might see as clear as the sunbeam, and enter into the Holy of Holies. To bring us into the companionship of His select people, into blessed companionship with Himself, so that we can see, taste, and handle the word of life. Blessed Jesus! It is too much. Thy humility causes us to abase ourselves in Thy presence; unto us who are less than the least of all saints that enjoy the sanctifying grace, that Thou should instruct us to preach the unsearchable riches of Christ! In the language of Peter, we exclaim, “To whom shall we go?” Thou hast the words of eternal life, Confraternities, Litanies, Rosaries, Stations of the Cross, consecrated wafers, monthly and annual retreats, confessions, communions, confirmations, extreme unctions, holy orders, even the so-called apostolic succession, Epworth Leagues, Christian Endeavors, young and old people’s meetings, Bands of Hope, loyalty to Church Organizations, a ritualistic legalism, building fine churches, cushioned pews, philosophical and logical discussions, are poor substitutes for holy communion with God. Doubtless some of the above things have their place, but they are poor substitutes for this blessed life of prayer, this heart knowledge of God. This interior fellowship with Jesus sur-

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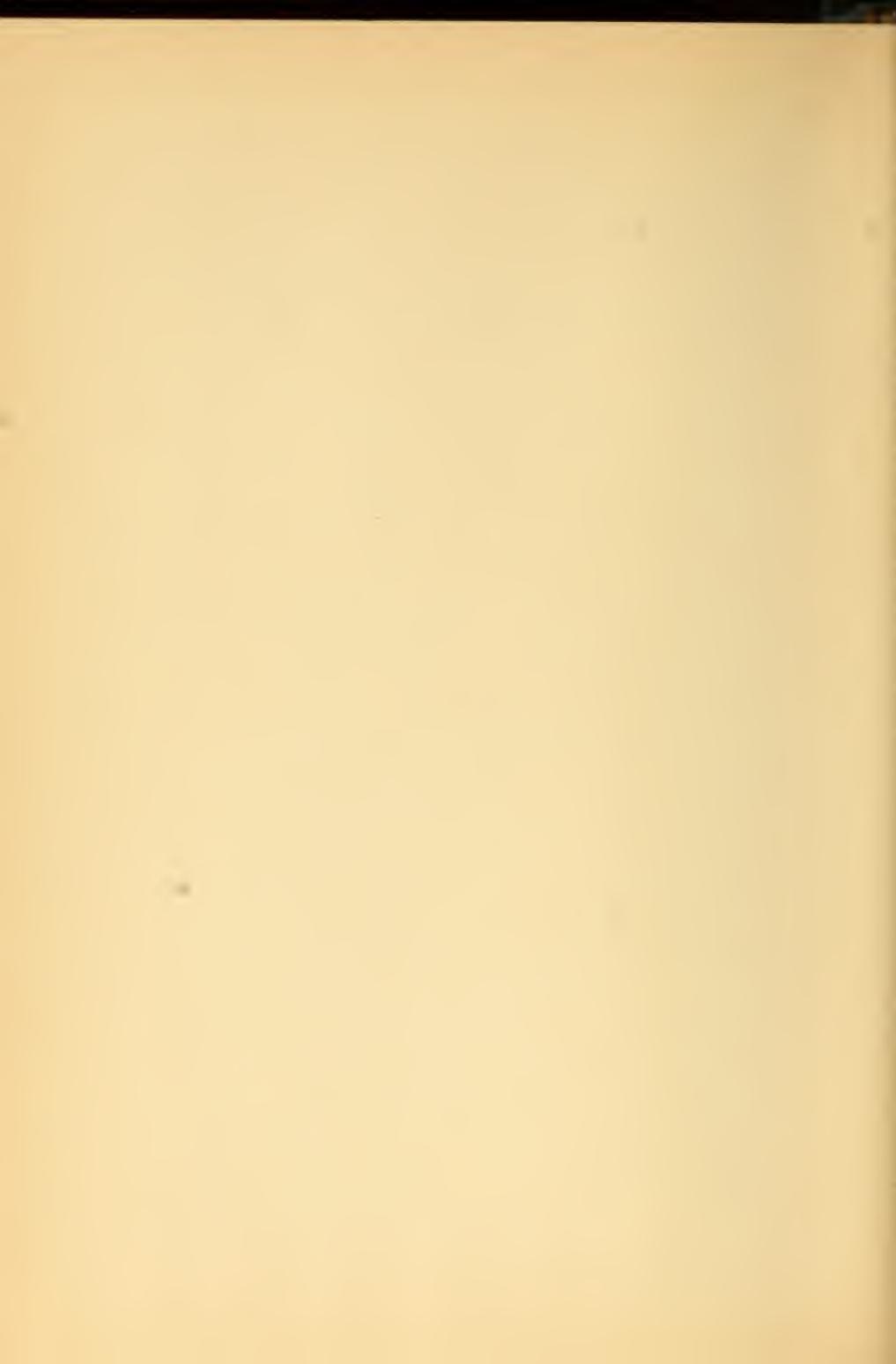
passes them all. Here is where sweet resignation is found. Divine unction, tenderness and gladness are discovered in the furnace of affliction. Here light dispels the gloom, and not only the sunshine, but the Son Himself illuminess and warms the heart. Here words of hope and cheer are found. When everyone forsakes you, here the glory holds; here we get to be like Him; here we dwell on heights, not merely visit, but dwell and abide. Here God is our defense; bread is provided and water is sure. Here we see the awfulness of sin, and at the same time see the elevation of man raised to an equality in sonship with Jesus. Here the soul knows God. Here we learn to know the provision of Divine Providence, behold the fowls of the air, etc. We learn to cease from our own wisdom, for there is a war declared against those who are wise in their own eyes, and prudent in their own sight. (Isaiah 5: 21.) If the miner would find gold, he must dig deep; so in this life of prayer we learn to dig deeper than imagination or fiction, or to look at the Word through other people's glasses, deeper than human wisdom or profane knowledge or vain philosophy; in order that we may be enriched by Him in all truth pertaining to our present and eternal salvation and the salvation of others. Here we learn heavenly language. This is deeper than materialism or mere fleshly demonstration or science

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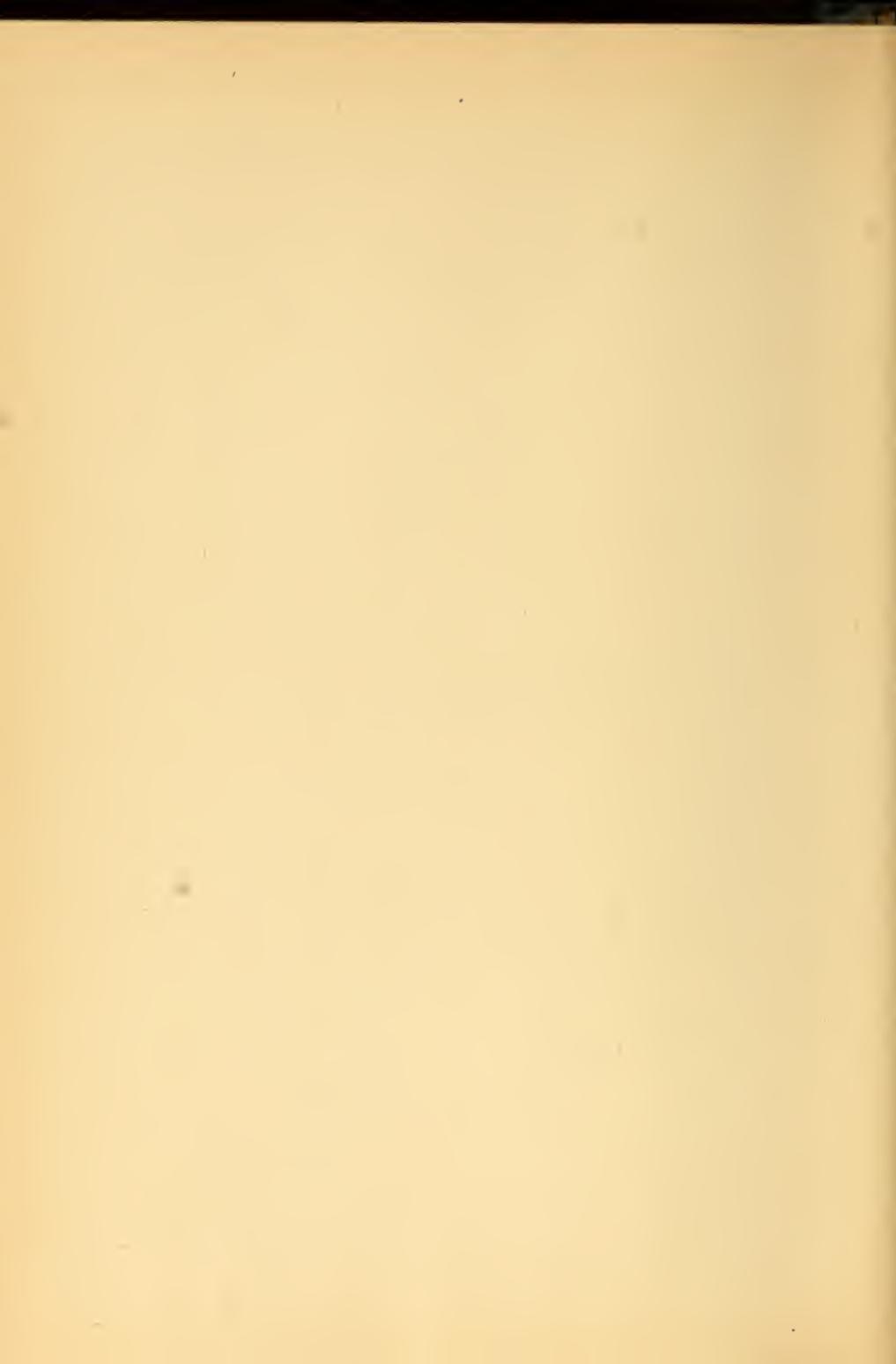
so-called. Here we learn what cannot be gained by the mere intellect alone. This is a revelation. It baffles the scholarly that are carnal; deeper than primary thoughts, for He has declared that He will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent. Here is found the foolishness of God, which far excels the wisdom of men and the weakness of God, which surpasses the great strength of man. Here the heart is the guide of the head. The called are not many among the wise or the mighty, or among the noble, but God chooses the foolish things of the world to confound the wise, and the weak things to confound the mighty. Here the soul gets down below the base and the despised and the things that are not. Here is where true wisdom is found. Human wisdom of itself is not lasting, does not stand the test of the deathbed nor the Word of God, and will crumble in the face of the judgment. It is the wisdom which prophesies falsely. It is that which deceives. It seeks peace where peace is never found. Here is wisdom that is sublime, God-like, which comes from above, which is pure, peaceable, easy to be entreated, without partiality and hypocrisy. It is divine wisdom which guides, teaches, illumines, inspires, brings the perfect peace which calms the troubled breast. Here we love to separate from the crowd, to be apart with Jesus. We drink of the One

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Spirit, and obtain our sermons here direct from God Himself. Blessed life of sweet communion! Here we are taught not to open our hearts to everyone, but to God and to those who live in the Heavenlies.



Temptations, Trials and Tests.



CHAPTER VIII.

TEMPTATIONS, TRIALS AND TESTS.

Though we are delivered from inbred sin or human depravity we are still exposed to the assaults of the enemy. Temptations come from the devil. During our probationary state we not only are exposed to temptations, but it is permitted by God that we be also tried and tested. Trials and tests prove our loyalty and devotion to Jesus; for “the Lord your God proveth you to know whether you love the Lord your God with all your heart, and with all your soul.” (Deut. 13: 3.) God in His divine wisdom, and doubtless for our good, does not permit us to see all we would have to pass through. When we make our complete abandonment on our first entering into the gracious experience of perfect love He keeps it hid from us, because He knows our weakness and how liable we would be to draw back from the future which then lies before us. Oh, how patient and tender, loving and wise our Heavenly Father is. If you and I were to see all that we have passed through at the moment that we were entering into the gracious experience of full salvation, it is doubtful whether or not some of us would not have drawn back at the time; but, blessed be God! our hearts rejoice when we see the wis-

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dom of such an indulgent Father. Afterward, when we are crushed and bruised and cramped and cooped up in tight places, He gives us the needed grace to be loyal at all costs while passing through the fiery furnace, and we find that, like our blessed Lord, we too have to learn obedience by the things that we suffer.

He who is the Son of God the incarnate word, He who was made flesh and dwelt among us; who is blessed forevermore; who was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world; who is truly God and truly man; who possessed a body and soul; who walked and labored, was weary and tired, ate and drank, lived and died, like other men; who sweat and bled, died and was buried; who was called the Son of God seventy-one times in the Scripture; whom it pleased the Lord to bruise and to put to grief; who poured out His soul unto death; who said, “My soul is troubled;” He had sympathies and feelings just as other men have; He was touched with infirmities, bore our griefs, and carried our sorrows; He was afflicted, oppressed; it pleased the Lord to bruise Him; He suffered unto temptation; and, having suffered and been tempted, He is able to succor us when we are tempted. Jesus Christ, who was perfect God, had a perfect humanity, both a human body, as well as a human soul. Still, He who was perfect God and perfect

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man had to learn obedience by the things that He suffered. By suffering He became a perfect Savior. But while He was a perfect God-man, still He would never have been a perfect Savior until He suffered and bled and paid the price upon Calvary's cross for our redemption. This reveals to us that the preaching of a beautiful, loving, ideal, historic, and model Christ is a gospel that saves no one. How well the Apostle Paul understood this when he declared that he determined to know nothing among the Christians at Corinth but Jesus Christ and Him crucified.

The Son of God might have lived an innocent, beautiful, lovely, conscientious life, He might have presented to the world an ideal character, a beautiful model, worthy of our imitation, but this would never have saved us. He had to be born, suffer just like other children suffer, live a life of poverty and sufferings, be mocked by Scribes and Sadduces and High Priests, drink the bitter cup in Gethsemane's garden and die upon Calvary's cross.

He had to learn obedience by things He suffered in order to become a perfect Savior and the author of eternal salvation unto all them who obey Him. Here we find a deep lesson, that the principle of obedience is one thing, and that the application of that principle drawn out in our every-day life is quite another thing.

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There was in Jesus the principle of obedience to the carrying out of the redemptive purposes of His eternal Father when He was born into this world. In that principle of itself there was no suffering, but the suffering is experienced by the learning of obedience in the application of that principle being drawn out in His every-day life, until He paid the price of a world's redemption on the cross. Here we see the awfulness of sin, that nothing could have appeased the wrath of God and saved us from an eternal hell but the life and sufferings and death of His own dear Son. What an awful sin it must be to wilfully deny eternal punishment, and teach that there is no hell, and that we are saved by works or reformation or a second probation or the flames of Purgatory! Is it not denying the complete redemption which Jesus Christ provided on the cross for all those who will comply with the conditions laid down in His Word? God gave His only begotten Son to save a lost and ruined world from hell, and Jesus gave Himself for the sanctification of the Church. Those who wilfully deny eternal punishment, who say it is all mercy and no justice, or reward and no punishment, do not commend themselves to anyone's sound judgment nor to the simple teachings of the Word of God. Certainly no one need be damned. God has provided a way of escape, but, be assured, if we die in

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our sins without repentance, if we rebel against God and sin away our day of grace, we will find out at the day of judgment that as the blood-washed will enter in to receive their final reward, so also will you, if you wilfully and consciously reject the offered mercy of our Savior, who will then be your Judge, prove that He will condemn you to eternal damnation, where there will be weeping and wailing and gnashing of teeth. Mark you! as there is a real Heaven there is also a real hell; as there is a final reward for the saints as also there is a final punishment for the wicked. There is a real Heaven, a real hell, a real judgment, an awful, endless, eternal lake of despair, where lost men and women, with hosts of demons, will torment God's saints no more. Oh reader, in the name of Jesus, be wise! Jesus has done and is doing all that He possible can to warn you by the terms of the law and to woo you with His great Heart of Love to the blessed knowledge of Himself as your pardoning God and your blessed sanctifier.

Precious sinner, poor backslider, do not delay. As you read these words, flee from the wrath to come, take courage, take a steadfast look unto Jesus, repent, believe, abandon, let Him have you, and in a spirit of earnest and believing prayer claim all that you need for your souls.

In something of the same manner, if not in the same

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degree, we have to learn obedience by the things that we suffer, not only from the time we are regenerated until we are entirely sanctified, but after we have entered into the gracious experience of full salvation.

Perhaps you recall to mind the first time you definitely testified to the experience of entire sanctification. You remember how the folk looked at you with suspicion and declared that you were unsafe, not to be relied upon, that you had lost your head and become fanatical, or perhaps, like an individual that I am acquainted with, they may have sent for the physician to examine your head, to see if you were not a real case of insanity, fitted only for the asylum. You may know something of what it means for your school associates to drop you, and for those in the church to be so afraid of coming near you that you are allowed the privilege to occupy the entire seat alone; and when the minister or priest who was considered to be the representative of God, would look down upon you and declare you mad and possessed of a demon, and who underhandedly would advise others to have nothing to do with you and would expose you to all manner of slander. Perhaps you understand something of what it means to be in the home of your own loved ones, say father and mother, who would look upon you as a mystery and who for days and weeks and months would never ex-

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change conversation with you. Perhaps you understand what it means to be cramped up so that you have no liberty to speak, knowing that you would be misrepresented and misunderstood, with no look from a precious father but a withering frown of disapproval, and with no manifest love from a fond mother but a pity mingled with disgust. You may understand something of the loneliness where there seemed to be no comfort, no consolation, no human sympathy, where internally your heart would be crushed and bruised, and where sorrow would press you until it almost became insupportable to bear. Perhaps you understand some interior and refined sufferings which never can be expressed by word, and which pen would fail to describe. Perhaps you have experienced what it is for a father to drive you from your parental roof, and mother to be helpless in seeking your protection. When friendless and alone you walk the streets, penniless, fatherless, motherless, to be disinherited, and under cunning religiousness of unholy ecclesiasticism to be driven out into the cold, dark, and bleak world, to look around for comfort and human sympathy and companionship, and find it not. Perhaps even in Protestantism to suffer ostracism, unkind criticism, deprived of the fellowship of your brethren for your loyalty to incarnate conviction, and the power of the precious blood to save and sanctify.

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You may understand something of the sneer and jeer and dodgery of ministerial, and ritualistic and legalistic connivery. Everything may have seemed as dark as night to you, sorrows flooded in upon you; temptations came in like a volcano; your body weakened; grief so great that even tears could not flow from your eyes, and you stood or sat as one petrified. It seemed almost that Jesus had gone from you; you trembled and feared. It seemed that God had disappeared; you were overwhelmed with sorrow; there seemed not a smile; no possibility to see His face, but just at that moment you had learned to know that here you learn obedience by the things that you suffer, and when there was no joy, no ecstasy, and no friend that Jesus had been teaching us to depend on nothing but Him; naked faith! Sweet land of faith! where we learn to retire in God, and where we learn to know that it is better to eat bread without sugar than sugar without bread.

Blessed state! Only omnipotent power can sustain us at such a time! Blessed is that soul which remains faithful in the midst of dryness and deprivation of all sensible consolations. They form the crucible in which the pure gold or perfect love is refined. Happy he who learns by the things that he suffers with patience!

If your perfect love is ill-ordered, it will not stand this test, it will be a fish out of water, a tree transplanted

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into a soil which is not fit for it. You will discover at this place that you are not much, but you are excellently well what you are. Oh, blessed life of faith! Blessed Jesus! to whom I avowed all my heart, all my joys, all my sorrows, all I shall lack. If I never enjoyed Thy delights, if I am never to be inebriated with the abundance of the goods of Thine house, if I am never to enjoy the ecstasies which come from Thee, I know I have Thee, I know Thou dost sanctify, and I am satisfied with Thyself; Thou art as beautiful as the moon, shining as the sun; if I cannot have joys, I am satisfied with Thee. All I ask is to love Thee with a pure and perfect love. No matter what state of grace we may attain to, we must bear in mind that as long as we are on probation we will be exposed to temptations and assaults of the Evil One. Certainly the war is all over inside, the carnal mind is destroyed; but externally we are in for war on the world, the flesh and the devil, and this war shall continue until Christ shall have put all power under His feet. So that it is foolish to entertain the thought that you are not going to be opposed by all the forces of hell. But we are to count it all joy when we fall into divers temptations. It is foolish to pray to God to keep you from temptation, for temptation is the spiritual gymnasium to develop your spiritual muscle. He will not suffer us to sink or fall or to be

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tempted above that which we are able to bear, but we are to have an eternal vigilance in watchfulness and prayer, and to nibble at the bait when He places the temptation before us. Adam and Eve were tempted; the Son of God Himself was tempted, and you and I, while on probation, will be tempted; never are you in more danger than when you entertain the thought that you have gotten beyond temptation, and never will the devil make a greater assault upon you than when you openly avow that the blood of Jesus does sanctify you. I was much amused at a brother in Licking County, Ohio, who entered into the experience of perfect love. On the following day he came to meeting, and rising to his feet to testify, he seemed to be distressed, and with tears streaming down his cheeks he said, “Brother, I don’t know what is the matter; I know that Jesus sanctified me yesterday, and by simple faith I slipped into experience. Oh,” he said, “it was gracious, it was heavenly, I never experienced such a blessing in all my life; oh, what sweet rest, blessed peace, holy quietness; it was wonderful! wonderful!” But he said, “I don’t know what’s the matter to-day, I never,” he said, “was tempted so much in all my life. It seems that all hell has attacked me.” The leader of the meeting could but smile, for he was through such an experience once himself, and turning to this distressed brother he said,

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“Remember that we can never reach the place in this life where we are free from temptation. Before you entered into the experience yesterday the devil did not trouble you much, because he had a mortgage on you, but since you gave a warrantee deed of the entire property to Jesus he feels his loss, and he is after you to recover the deed. Brother, hold on, he can’t get it as long as you have it in the hands of Jesus; testify to the blood; declare your right; resist him and he will flee from you.” The brother’s face lit up with joy and raising his hands declaring victory, and shouting out at the top of his voice, “The blood of Jesus does sanctify me,” and shaking hands with the brethren he remarked, “I never seen it before like that. I will count it all joy when I fall into divers temptations.”

It is the business of the devil to tempt you, to lay a secret snare for your soul; he lies in ambush; and if you are godly you will be persecuted by men and demons.

Never let him deceive you, that you are not sanctified because you are tempted. Have recourse to prayer; testify to the blood; be industrious; resist him with your testimony; don’t argue or reason or talk back to him, or he will down you. The blood is all your plea, and the only way to overcome him is by the blood of the Lamb, the word of your testimony. Many tender souls have been deceived by the enemy on this point. They

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have thought they were lost because they were severely tempted after they had entered the land of Canaan.

Claim the blood; this is your only weapon; one of the infallible signs that we belong to God is that the devil is after us. Like the hunter, who is after the swift animals as the hare or the stag, so the devil will be after you, but God will give you hind's feet so you can get to the mountains of prayer, victory and glory. He will bring you up into a high tower. The devil always likes to go after a good cargo; or he will seek night and day to get those whom he is aware have a gold mine. Do not be alarmed if you are sorely tempted in the sanctified life. He had the cheek to assault your divine Lord right after the Holy Spirit descended upon Him in the form of a dove when He was led into the wilderness to fast and pray. This doubtless was to reveal to us the lesson that we must be prepared for his attacks, after we have received the baptism of the Holy Ghost. (Luke 9: 26.)

This will aid us from the sin of presumption. It will teach us that we must love secret prayer, and the reading of the Word. As a bird perceives not that it is taken until it finds itself in the net, so we never perceive that there is a real devil until we have completely come out on God's side. Do not then be astonished or get discouraged, no matter how many or trying the tempta-

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tions may be. Remember there is always a way of escape.

After we have entered into the experience of perfect love, we experience a great deal of comfort and delight and sometimes our joy overflows the banks. There is a full tide, and we seem to think while in the enjoyment that there is no possibility of being tempted any more. But we all have found out that there comes a time when this emotional joy ebbs down to low water mark, and the temptations flood in, and right at this place will be proven whether we have pure and perfect love or whether we have been depending on our emotional joys.

We must not depend upon leaping, or jumping, or singing, or shouting, or our feelings, or our emotions, but on Jesus. He is the pardoner of our sins; He is the sanctifier of our nature; He is the foundation of our spiritual structure; He is the balm of our wounds; the eye-salve of all our blindness; the guide of all our perplexities; the hope in all our discouragements; the light in all our darkness; the joy in all our sorrows; the strength in all our weakness; the wisdom in all our foolishness; the knowledge in all our ignorance; He the defence when we are defenceless; if we depend on anything else we will be sure to fail.

We esteem the words of His mouth more than food; they are sweeter than honeycomb. Exult in His prom-

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ises; take delight in His commandments; nothing else will satisfy your soul. He is the bread sent down from Heaven. Man shall not live by bread alone, but by every word that proceedeth from the mouth of God. His words are spirit and life; He is the hidden manna; walk in humble obedience and child-like faith before Him, trusting the blood to cleanse you from all sin.

Gird yourself with truth; wrap yourself around with His inspired words and thoughts and conceptions. Have the mind of Christ; put on the breast-plate of righteousness, the power of right doing, which Satan can never penetrate, because it is perfect. Breast-plate of our righteousness is full of flaws, easily penetrated and shattered, affording easy entrance for Satan’s shafts. Have your feet shod with the preparation of the gospel of peace, have the shield of faith. Believe God’s word; hold it with simple confidence, that it is true, all true for you. This shield to be held with determination that never yields, and is backed by an assurance that all the powers of Heaven support it. Put on the hemlet of salvation; emblazon on it flaming letters of faith; “saved and sanctified.” The sanctified head needs such a hemlet; it is the only one that will protect it during these days of scientific doubt and keep it cool when the shock of battle comes. Wield the sword of the spirit, the Word of God; shout the law of the spirit of life in Christ

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Jesus hath made me free from the law of sin and death.

Let your life be hid with Christ in God, for He that is begotten of God keepeth himself, and the Wicked One touches Him not, for by one offering He hath perfected forever them that are sanctified, whereof the Holy Ghost is a witness. Therefore you can do all things in Christ who is your strength; in all these things you can be more than conqueror through Him that loved you. Be strong in the Lord, and in the power of His might. Pray always with all prayer and supplication in the spirit and watching thereunto; pray without ceasing; Stand! Stand! Withstand! and having done all, Stand!

Bear in mind that though your heart is pure, Satan is not chained in hell, you are his enemy and he will oppose you with all his Satanic might, but God will give you the needed cheer, comfort and consolation. Take courage, keep looking unto Him, the author and finisher of your faith. Remember, there is no defeat to those who place their whole trust in God. Triumphant victory is bound to be yours if you keep on the Pentecostal line. Incarnate foes will endeavor to conquer you, God will put them to shame, and His judgment will be bound to visit them that interfere with the work of the Holy Ghost, wilfully. Do not fight your enemies, beware of tit-tating, leave them with God, pray much and

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weep on your face that God may bring salvation to them, that they may not continue in their folly and in the end be damned eternally.

It is an awful crime to oppose the work of the Holy Ghost or for any one to put their hands on God's anointed. Keep a spirit-level on your head, or in other words keep your head in the cellar, for there is no time that we need coolness and recollection so much as when difficulties, trials and temptations crowd in upon us.

For Jesus' sake and to save your soul, and for the sake of others who are watching you carefully, be steady; stand together hand and heart with all those who are pushing holiness. We can afford to die for Jesus and Holiness, but never, never retreat; and now is the time to stand by the Cross, when the mob is crying out, “Crucify Him! Crucify Him!” Don't flinch one inch; be willing to be jeopardized for Jesus' sake. Remember that holiness is the only thing that will ever bring the Church back to Pentecost. The devil will try to steal a march on you, and in his own silky voice will offer the suggestion to you, “Why have such a fight?” “Why spend all your strength and time and money and influence and tears and blood when you can have peace?” He will do all in his power to get you to surrender inch by inch; he will request of you to send your ambassadors, and he will send and see how you can compromise, to

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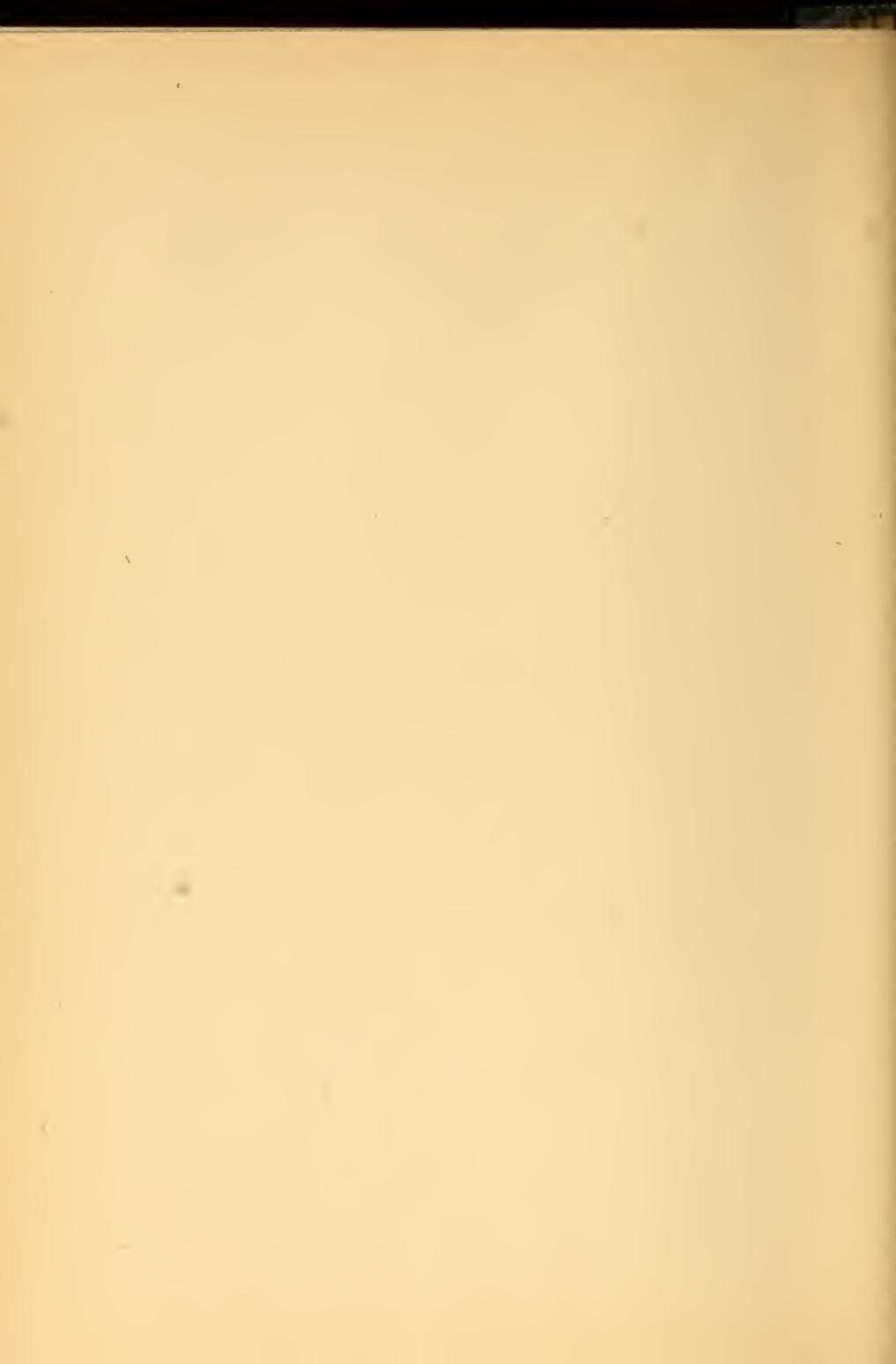
see how you meet his conditions of peace. Ah! devilish suggestions! How the church of God has been paralyzed. How some of the most splendid revival efforts how some of our most hopeful campaigns against the devil, the world and the flesh, have been brought to nought by the suggestions from the pit.

How true, how true this is! Oh, for the sake of Jesus, stand steadfast, unmovable, just at this trying crisis! Oh, the mightiness of meekness! Hell cannot injure you. Testify definitely to full salvation; enjoy it in the secret core of your heart. Push and press holiness meetings everywhere. Our business is not so much to build any churches or tear down any; spend and be spent for souls, souls, souls! Cowards will retreat, but God will honor the one who will endure hardness like a good soldier of Jesus Christ. The secret of all failures and all true success is hidden in the attitude of the soul in its private walk with God. If you courageously wait on God, you are bound to succeed; you cannot fail. To others you may appear for the present to fail but in the end they will see what you knew all the time, that God was with you, making you in spite of all appearances a success. Our divine Lord puts the secret in these words: "But thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth

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in secret shall reward thee openly.” Bear in mind that all failure has its origin in the closet, in neglecting to wait on God until He fills you with divine wisdom, clothes you with divine power, and enlarges your heart and fills you with the love-fire of the Holy Spirit.

Joy and Sadness.



CHAPTER IX.

JOY AND SADNESS.

After we have entered into the blessing of entire sanctification we should be careful not to permit the enemy to get us into a life of sadness and continual groaning. Cast sadness from thee, because it has destroyed many who would have been noble souls. Sadness is a disease which is very seldom cured. Beware of admitting it into your soul. If it once gets possession of you, it will deprive you of your relish for prayer, both in secret as well as in public, also your love for reading and studying the Scriptures. It will turn your religious life into a hard tyrannical thing, and sooner or later you will give up all together. It will make you severe and denunciatory, critical and cold towards your brethren. Every little thing will disturb you; you will become suspicious of every one else; you will become interiorly impatient, externally unattractable, and if you do not watch at times it will deprive you of the exercise of your good judgment and common sense. Then will come diffidences, fears, bitterness, loss of God, and a backsliden state. I have met with some men of great wisdom and merit, who seemingly abandon themselves to this

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melancholy condition. It destroys your spirituality, therefore I say, “Beware of the enemy on this point.” Sadness is the retreat of demons, it is at these seasons that Satan hides himself to destroy you, he waits until sadness overtakes you, then cunningly he lays his bait for you, aids you in discouragement and despondency, and then down you go. Sadness in your heart is a source of joy to the devil, for then it is easy for him to get you to leave God, and perhaps despair altogether. Oh that I might impress upon you the necessity to watch and pray on this point. Bear in mind that the life of the sanctified Christian is a life of joy. Joy in the Holy Ghost. It is the privilege of the sanctified to rejoice in the God and Rock of their salvation. The devil and wicked men ought to be the only ones to be sad. The sanctified soul serves God with joy, it is His will that we serve Him in this manner. God loves him who gives what he has with joy. Whatsoever thou givest to God, give with a good heart and joyful countenance. The husband and wife love to serve one another with joy, so also our blessed Jesus loves to be served not out of a sense of duty, but with joy and affection. When Isreal offered unto the Lord gold, silver and precious stones they did so with exceeding great joy. He regards not so much the thing given, but the motive, the intention, in which it is given. When we serve Him

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with joy we give Him the glory, because when we give with affection all we have we give nothing but what we would gladly give if it lay in our power to do so.

All we do for Jesus in the sanctified life is of such a delight that it does not seem to occupy an hour's time, or if it takes more, perfect love hinders us from experiencing it. The sanctified life is a life of perfect love service. I have oftentimes thought that some Protestants whom I have come in contact with, and some who even profess the gracious experience of full salvation, had lost their vocation, and that instead of being Protestants they had a right to be Roman Catholics, buried away in some convent, monastery, or cloister. Their long faces, with their hard, frigid, cold, iceberg, legalistic, severe, stand-off-from-me countenance. They forget that when we are to fast we are not to do as the hypocrites do, who have sad, long, pale-faced countenances, disfiguring ourselves with turned-up eyes, rolling in our heads, as to give everybody to understand we had all there was in the world, and that every one else had none. When sanctified saints fast they anoint their heads with the oil of the joy of gladness and wash their faces so that there is no sign of hypocrisy or mock religiousness.

It is a great mistake to imagine that in order to preserve decorum and religious modesty that a holy man

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or woman is to have a monkish countenance, with eyes always cast down to the ground. Christ like modesty is holy, happy, cheerful; cheerfulness mixed with modesty and modesty mixed with cheerfulness, when joined together, have a pleasant effect, and are graceful in the sanctified life. It not only honors God, but wins and edifies our brethren, and the esteem of a holy life is more increased, for when we serve God with joy we prove to the worldling that a holy life has not as many obstacles and difficulties as is imagined, and as men's hearts are made for joy, they will travel the road where they will expect it, especially pastors, evangelists, and religious workers, who are the called of God, ought to be cheerful, and serve God in the fullness of joy. There is nothing which will inspire others to seek after the Lord, whom we profess to know and serve, as to be filled with the fullness of His joy, and to allow Him to put His shine upon our countenance, which will win others to Jesus. Every one I have come in contact with seems to be seeking after joy, and I am impressed that the more sunshine that is in our hearts and on our faces the more God will use us to attract souls to Himself. This joy comes from living on the bread sent down from Heaven. Living on the hidden manna, and drinking from the wells of His salvation. When we serve God with joy our actions become more pleasing, in fact it is a maxim

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in philosophy that joy perfects a work, and sadness corrupts it. We see daily around us that there is a great difference between those who do their work with joy and those who live lives of sadness and perpetual groaning. I have oftentimes been impressed that many Protestant ministers and workers resemble so much the Franciscans or Cistercians, who spend their lives in continual groanings and doing works of penance, and whose preaching is all on the sledge-hammer order. If the sanctified life is anything, it is a life of joy, a life that does not pound or drive away, but that draws, wins, woos, feeds the lambs and feeds the sheep. Joy and contentment give strength and courage to what we do. I have run the way of thy commandments with a dilated heart, we run and are not weary, we walk and do not faint.

The soul which is joyous is more likely to persevere. Sad souls do not have stability, when you see a person who is loaded, walk heavily and uneasily and that seems out of breath, or replace and unfit his burdens anew, and that he lets sometimes one thing and then another fall down, we judge presently that he is a man who is quite spent, and able to do no more—seeing him ever ready to fall under his burden. But on the contrary, when we see another who steadily carries his burden and sings and rejoices all the way he goes, we conclude

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that there is hope that he will carry his burden to the end of his journey, and that he will not fail on the way. It is the same with a Christian, those who have sorrows printed on their foreheads, long, hard, frigid, iceberg faces while they perform the duties of their profession, and while there may be nothing which you can detect in their lives which is not consistent, but who still are constantly groaning, murmuring, complaining, repining, fault-finding, criticising, condemning, who in place of having the joy of the perfect love slave, give very little hope of perseverance, but those who bear the yoke of Jesus with love, cheerfulness, joy and singing, employed in what may appear the meanest duties and the most painful exercises, and who find nothing too difficult to do for Jesus' sake, give great hopes of stability and perseverance to the end.

We should never allow our faults or our infirmities to rob us of cheerfulness and joy in the Holy Ghost, that is, we ought not to be discouraged or contristated. Let us keep our mistakes in the cellar and Jesus in the parlor, let us never speak of them, but let us improve on them. Mistakes are not sins. When we make a mistake, we make a much greater mistake to allow the devil to get us into a state of sadness. No man has a perfect body, or a perfect mind. God nowhere has promised to give us a perfect head. We all have our infirmities, but He

will give us a balance weight of eternal glory to keep us steady. Paul gloried in his infirmities. We ought to be sad for nothing, but for voluntary and known sin against the law of God; no soul is free from infirmities and from making mistakes this side of heaven. God will overlook a thousand mistakes of head, and hand, and tongue, but He will never overlook one conscious and wilful sin. If you are pure in heart, like clarified honey without wax, with perfect love, if you have made a mistake, use your God-given wisdom and common sense in confessing it, make it a stepping-stone to improve thereby, but do not permit the devil to cast you down. Ask for the perpetual joy of His salvation, and fortify your mind and heart with this holy joy in your heart. Look out for the enemy; he will do his utmost to plunge you into sadness, and thereby rob you of the sweetness of the things of God. He will bring your past life up before you like a transformation scene, he will magnify your mistakes into mortal sins, he will do all that lies in his power to get your eye off Jesus on yourself, or some denomination, or some form of Comeotism, or some gift, or some failure, or some success. Beware I say, watch; again I say watch!

Remember that it is the trick of the devil. Doubtless you and I have made mistakes, but a little prudence, and courage, and prayer, and inward heart-dealing with God,

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and he will not be able to destroy or weaken you, and which will keep you from afflicting yourself. These mistakes or imperfections ought certainly to keep us humble in the sight of God, and excite in us a great degree of love in seeing the long suffering of our Heavenly Father, who bears with such a number of His blundering children. We see how much we stand in need of Divine Grace at every moment of our lives. This ought to teach us to be on our guard. Learn from the past failures to improve in the present and the future. Bear in mind the sanctified life is but a school to learn of Him the great lessons of meekness and lowliness of heart, where true rest alone is found. If you have made mistakes, or seen your infirmities, do not be discouraged. Take new courage, ask God to strengthen you in the weak place!

In imitation of the child, as soon as he blunders he gets up again, and never once thinking of his mistake, continues to run and play and be as joyful as before. So you quickly arise out of your great discouragement, and run in the way God would have you go. A loving father beholds the mistake of his child with compassion and not with anger. God, who is our father, does the same with us. He loves us as His sanctified children. He knows that we are but human, and our mistakes and weak points only excite Him to love and tenderness

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and compassion for us, rather than indignation. As a father pitith his children, so the Lord pitith them that fear Him, for He knows of what matter we are made, and He has not forgotten that we are dust. Those who look over wilful sin are generally those who treat unmercifully the sanctified saints when they make a mistake. Not so with our Heavenly Father. All our faults and mistakes disappear before His love and mercy, through the atonement of His son Jesus. They melt away like wax before fire. What love, zeal, gratitude, cheerfulness this ought to excite in us that our many mistakes do not hinder Him from loving and does not diminish the sanctified grace in us.

Live in the spirit of prayer, live in the perpetual abiding. These are excellent to prevent us from getting into sadness. Are any in suffering, let them pray. (James 5: 13.) He is glorious and excellent. (Psalms 76: 4.) Thy statutes have been my song in this house of pilgrimage. If the conversation of a friend is sometimes sufficient to relieve and banish trouble, how much more joy, content, and sweetness there is in communion with God. Here is where the truly infallible joy and consolation is found. The sanctified soul, like the dove which Noah sent out of the Ark, finds no place to rest but in God. We cannot find it in man, neither in any body of men, but in God alone.

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It is our business to live in God, to live in His atmosphere, and the anointing which abideth.

Sadness flees at His presence. Jesus, the source of all our joy, thou hast put joy in my heart. It is not from without that we are to seek for joy, it is in the secret of the Lord where we find it. It is in the retreat of the soul where we have this holy heavenly converse with our beloved. What new strength, what holy joy is found in communion in the secret closet of our heart, where He abides.

What inspired fervor where the fire of perfect love burns! What new surprises he gives us. But some one will say, from all you have written, it seems that holy man ought never to be sad. Here you make a mistake, but I do say that the greatest joys, the most lasting, come from a holy resignation to the divine will and the privilege of having fellowship with Him in His sufferings. This is something so delightful to the holy soul that words and pen fail to describe it. In the depth of weakness is strength; in the depth of poverty is wealth; in the depth of humility is true exaltation; in the saddest and loneliest hours is joy unspeakable, and full of glory. It is the glory of sacrifice, and this sacrifice is lost in pure and perfect love. Dishonored by men, but honored by God. This sadness is according to the Spirit of God. It is not sadness like the world. We

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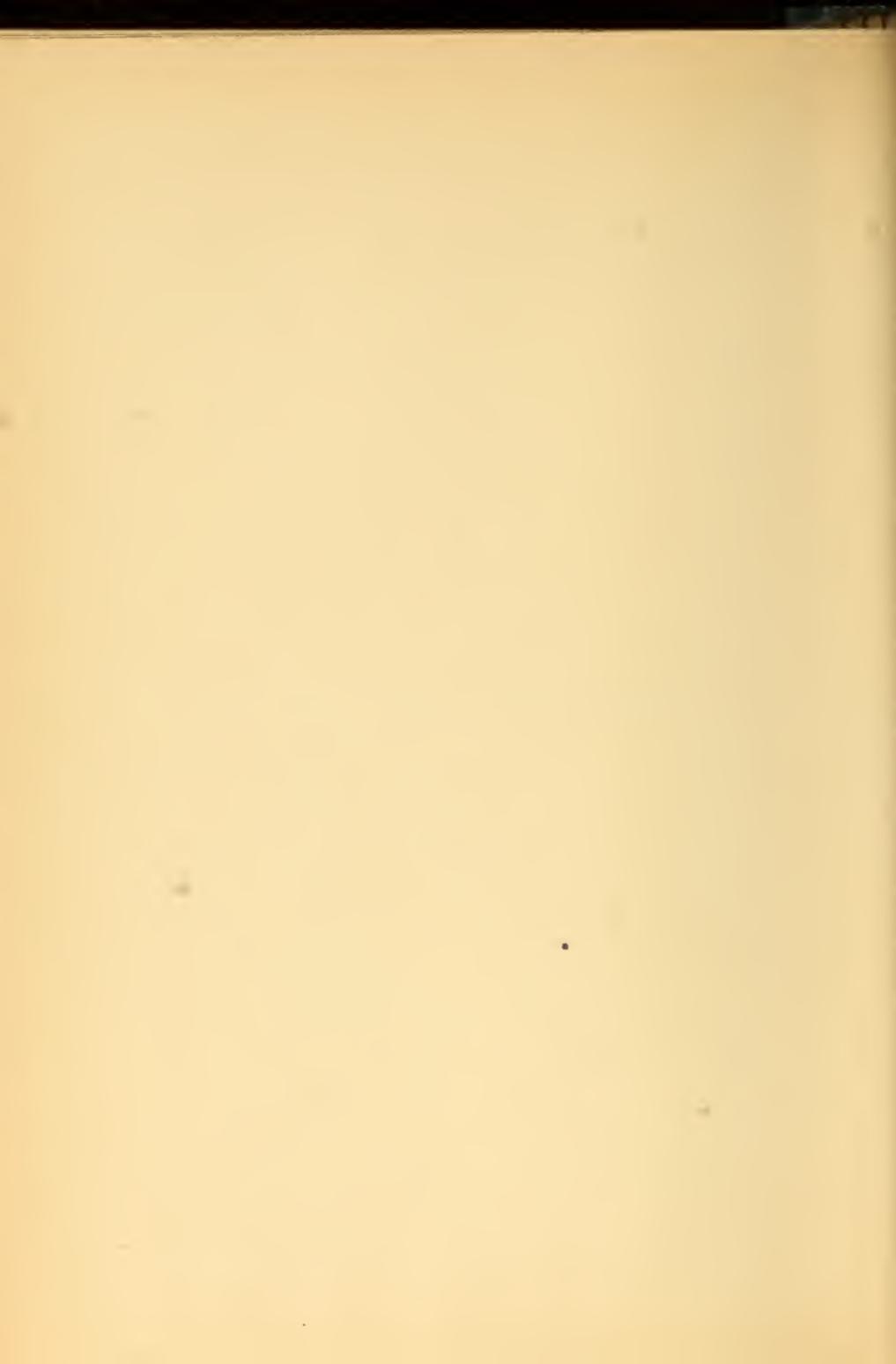
do not lose our humanity; we are sad at the death of a loved one, like our Divine Lord, who was sad at the death of Lazarus, but we rejoice that God is having His will. Jesus wept, and the Jews said "Behold how He loved Him." Our sadness is turned into joy because we know we shall meet again in Heaven. Spiritual sadness is good and profitable, and the true children of God may oftentimes feel it intensely.

If we are in sympathy with Jesus, we will be sad over the state of the Church. Like Paul at Corinth, like Jesus over the multitude, He was moved with compassion. The sadness which comes over us in seeing the state of a lost world, which will penetrate our very souls, like what Knox had over Scotland, Jesus over Jerusalem, and like Paul we will wish to be accursed for our brethren, which will cause us many times to fall down on our faces before God and weep for the salvation of precious souls. Like the prophet Jeremiah, when we see how little God is glorified, this sadness comes from burning desire to see the ministry and to receive the pentecostal blessing. Our hearts become inflamed on this question, because we know this is the only hope for the Church, and sometimes we get homesick to see the face of Him whom we love. The delay of being with Jesus is intolerable sometimes to a loving heart, but soon we shall see Him face to face! The battle will

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soon be over, but until then let us burn with the fire of holy love until we shall behold Him, who will then be exultant.

“Christ-Like Love and Unity.”



CHAPTER X.

“CHRIST-LIKE LOVE AND UNITY.”

Behold how good and pleasant it is for brethren to dwell together in unity. The prayer of Jesus was that His disciples might be one. Love and unity among brethren is essential, in fact there is no unity, no love (Agape) like that which cements the hearts of those who have abandoned all to God. Brethren in Jesus are far more excellent than that of blood, for in many instances it has been proven that a father and mother will disown their own when they turn to serve the Lord with all their heart. The human resembles the human affection and in natural appearance is like itself. But the divine love produces a likeness, union and fellowship, which is like God. You cannot help but be drawn and won by a holy character; there is an immediate warmth, a Heaven-like kinship, an intuitive language, which speaks to the heart informing you that they are one. God being the Father, Jesus the Savior, and the Holy Spirit the Sanctifier. Holiness of heart brings about of itself this oneness, though we may differ in birth, in education, in church Polity, so that whatever difference nature may have made sanctified grace unites, smashes down all barriers, and gives us the one burning interest

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which is the salvation of the sinner, and the sanctifying and establishing of the believer. Not only do we enjoy this blessing of Christ-like unity, but unconsciously it spreads its fragrance to the edification of the sinner, and to the glory of God. There is nothing that can hinder the onward march of holiness as long as we show forth in our lives practically the spirit of this Christ-like love for one another. In no one point do Protestants lack more than in this Christ-like love and forbearance with those who have no other motive at heart than the salvation of souls and the sanctification of the church. What a draw, what a charm, what an awaking! There would be thousands of awakened souls if they would see manifest in us as Protestant Christians this blessed fellowship, this union for which Jesus Himself prayed. Concord among brethren is precious in the sight of God. Jesus Himself reduced the ten commandments to two—to love God with all the heart, all the soul, all the mind and all the strength. This He declared is the first and great commandment, but the second is like the former, it is to love our brethren like ourselves. This is the origin of true brotherly affection. All other brotherhoods without this divine love are failures. Union of heart and mind is the effect of perfect love. Its property is to join, to cement together. It attracts and brings together those which had been before so widely apart from

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one another. Many become one; it prompts me to desire for another that which I desire for myself; it enables me to look on my brother as my second self. On reflection on the two commandments of our divine Lord, for after He gives us the first commandment, which is to love God, He presently adds that the second is like unto the first, which is to love our neighbor. Here the anointed eye can see the extreme goodness of our blessed Lord, who notwithstanding the infinite difference and distance there was between God and man, would by a divine omnipotence instantaneously purge the heart of the Old Adam that we might so love one another with the self same love which we love Him. “If ye love Me, feed My lambs; feed My sheep.” Not pound them, as if He would say, if ye love Me, love Mine, and then I shall know whether ye love Me or not. Again He says, a new commandment I give unto you, that ye love another. As Jesus loves us purely, for His Father, so we will love each other purely for God. The longer I live in this life, hid with Christ in God, the more I see the necessity of this blessed fraternal love and unity. Getting back to pentecost, to the belief of a real Hell, a real Heaven, a real judgment, the awfulness of sin and a complete Savior who not only can save the penitent sinner, but entirely sanctify the consecrated believer, which is the only remedy to bring about this holy fellowship.

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Oh, if the professing church of God would spend as much time and interest and brain and brawn in bringing about this brotherly love, as is spent in logical, philosophical and theological discussions, which to a great measure has brought nothing but division, hate and separation, what multitudes there would be brought to Jesus, what crowded altars we would witness, what congregations would gather to our temples, what shouts of victory would go up from the church militant, uniting with the church triumphant in the thousands, nay, millions of souls which would be swept into the kingdom of God. Human love is founded on flesh and blood, upon the consideration of interest and pleasure. It is very ancient; it is as old as the world; it is that love which is practiced by the saved as well as the unsaved, and which is equally among all classes of men. Like begets like; everyone loves its own kind; so you will see two drunkards going together, two burglars going together, two worldlings going together, two Catholics going together; Franciscans love Franciscans; Dominicans love Dominicans; Carmellites love Carmellites; Free Masons love Free Masons; Hibernians love Hibernians; Presbyterians love Presbyterians; Baptists love Baptists; Episcopilians love Episcopilians; Methodist Episcopals love Methodist Episcopals; Free Methodists will love Free Methodists; Wesleyans will love Wesleyans; Salvation-

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ists love Salvationists; Volunteers love the members of the Volunteer movement; Comeouters will love Comeouters; and so I might enumerate, taking in the different nationalities, but the divine love which Christ imparts in our regeneration, and which is perfected in us in our entire sanctification, smashes down all these barriers and crumbles these walls or partitions between God’s people to the dust. This is spiritual, superhuman, supernatural, unearthly, heavenly, God-like, divine love, which enables us to love one another in and for God. Theologians may tell us from the effects of reason that it is a theological virtue, but inwrought experience teaches us that it is a new commandment which here and now may be enjoyed by every true and regenerated and sanctified soul. Jesus Himself teaches it in the words of John. “These things I command you, that ye love one another.” (John 15: 17.) By this we see how much our divine Lord desires it to be deeply rooted in our hearts. “For he that loveth another hath fulfilled the law.” (Romans 13: 8.) John, the beloved disciple, imbibed this from the very bosom of our blessed Master. His whole epistle is almost devoted to nothing else but love. When we accomplish this love to our brethren, we do well. This is the distinct badge by which we are known. “By this shall all men know that we are His disciples, if we love one another.” Hear Him in

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His prayer, that wonderful prayer on intercession. “I pray not only for them, but for those also which shall believe in Me.” By their help and ministry, I beg of you that they become one, and as you, My Father, art in Me, and as I am in you, so they may also be one in us. How the divine presence of God is felt, when a number of such should gather together in prayer. What earnest prayer, faith, love, victory is bound to be manifest. Oh, that above all things we might be led to see that perfect love is the only thing which makes us a unit. Above all things let us have fervent love among ourselves. Hence we see the great importance of having this love and oneness which will do more to convince the world that we are His than the most eloquent preaching. Close observation has taught us that there is nothing so necessary in the church of God than this Christ-like love for one another, for what church can ever hold together without love and unity? A house against itself is bound to crumble and fall, and a church without this love and unity will become a hell, and its ministers and members demons. A church united in perfect love is a true picture of what Heaven will be, for the end of the commandment is love out of a pure heart, a good conscience and faith without hypocrisy. Nothing else will convince the world that we are His true representatives. The animal world by instinct, take for instance

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the bee to whom nature has given an admirable instinct for union and order; even among the most savage beasts, such as wolves, lions, etc. The same principle prompts them to self-conservation. By a sort of knowledge they are aware that division will mean their destruction. See how the arch-enemy of souls with his hosts of excarnate and incarnate followers unite together to sow discord among the children of God. He is well aware that when he gets us divided, down we go and become his easy prey. Hence the need of the inwrought blessing of perfect love, for there is nothing more pernicious, more damaging, more damning, than discord and disunion among brethren. I am certain from experience, that there is no one thing that has driven good men from us, and not only from us but from God, than the lack of this true, fraternal love. This love draws together and amalgamates, looks over each others mistakes, and deals with each other as we would like others to deal with us. This divine love and fellowship is the only thing which will make the church like a paradise, and bring to many a troubled soul peace and tranquillity, which is like Heaven. Nothing resembles more the heavenly Jerusalem, than a church perfectly united by divine love. The Holy Spirit is truly manifest among them, the place they assemble together is none other than the house of God, the gate of Heaven. Let us

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now speak of the matter more particularly. We, in the church militant, are soldiers; the church is a great battalion which God has ordained to capture the world for Jesus, which was lost by the first Adam. We are the individuals who are to engage in this holy war against the world, the flesh and the devil, in a word, against sin. We are to plunge to the very mouth of hell and snatch souls for God and Heaven. He then who will fight the good fight of faith under the standard of the cross, and enroll himself among God’s warriors in the church for which Jesus Christ died to sanctify must abound in love, and this he cannot do until he dies out to every interest for the salvation of souls and the sanctification of God’s saints and obtain from God Himself the blessing of perfect love. How many times the church of God has been defeated, because of this lack of love and unity among her brethren. If we are to fight and conquer the enemies of the cross of Christ, if we are to be triumphant in every place, we must be one, and being one we can surmount all obstacles and banish every fear, and as the word of God teaches, we would be terrible as an army with banners. It would never be possible for the enemy to defeat us, but when disunited, we are bound to be scattered, nay conquered. In the Regular Army an officer informed me that in our late Spanish-American war there was nothing which caused fear to

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our enemies more than the love, loyalty and unity of our soldiers. The love, the patriotism for one another could not be excelled. He said, “you know that soldiers who are not united in time of war, in place of going to victory go to butchery,” and he declared to me that there is nothing enforced in military regulations so much as unity. This, he declared, made us invincible, and not only secured the general welfare, but the individual good. We may say the same of brethren who are Christian soldiers. If we live in the spirit of perfect love with one another, if we assist instead of condemn, if we will march well together, if we are to gain the victory, if we are to overcome the powers of darkness and spiritual wickedness in high places, we must have perfect love, or ultimately be ruined. “A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle.” (Proverbs 18: 19.) It is hard to break a triple cord; all the little threads of which a cross bow is made, are very weak of themselves if taken one by one, yet when they are united and interlaced one with another, they are able to bend a bow of steel. Even so will the holy brethren be strong, for perfect love will be the bond which binds them. Perfect love watches and takes care to allow nothing to mar this peaceful union. Where there is an ecclesiastical intrigue and caballing among

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us, we shall surely be defeated. Death and life are in the power of the tongue, and “They that love it, shall eat the fruit thereof.” (Proverbs 18: 21.) Soldiers destined to fight their enemy, if they turn their arms against one another, instead of overcoming, they will infallibly destroy themselves just as happened to Israel; “Because their heart was divided, He broke down their altars.” (Hosea 10: 2.) The Apostle Paul tells us, “But if ye bite and devour one another, take heed that ye be not consumed one of another.” (Gal. 5: 15.) We have nothing to fear from the world, no matter what persecutions may come, they will never be able to hurt us if we have perfect love, peace and quietness among ourselves. What can there be from without which can contristate, trouble you if you are holy within, and enjoy true Christ-like love. Nothing can harm you, but what desolation, what havoc, has come to us from the need of this real blessed life of holy fellowship and Christ-like brotherly affection. As long as we are living in blessed communion with God, and perfect union with one another, all contradictions from without contribute to advance us in the sanctified life. Thus, when the early Apostolic Christians were persecuted, and at the hands of their tyrants were mocked at, for Jesus’ sake, in place of wounding Christianity, it only helped to propagate the glorious truths for which they died, and

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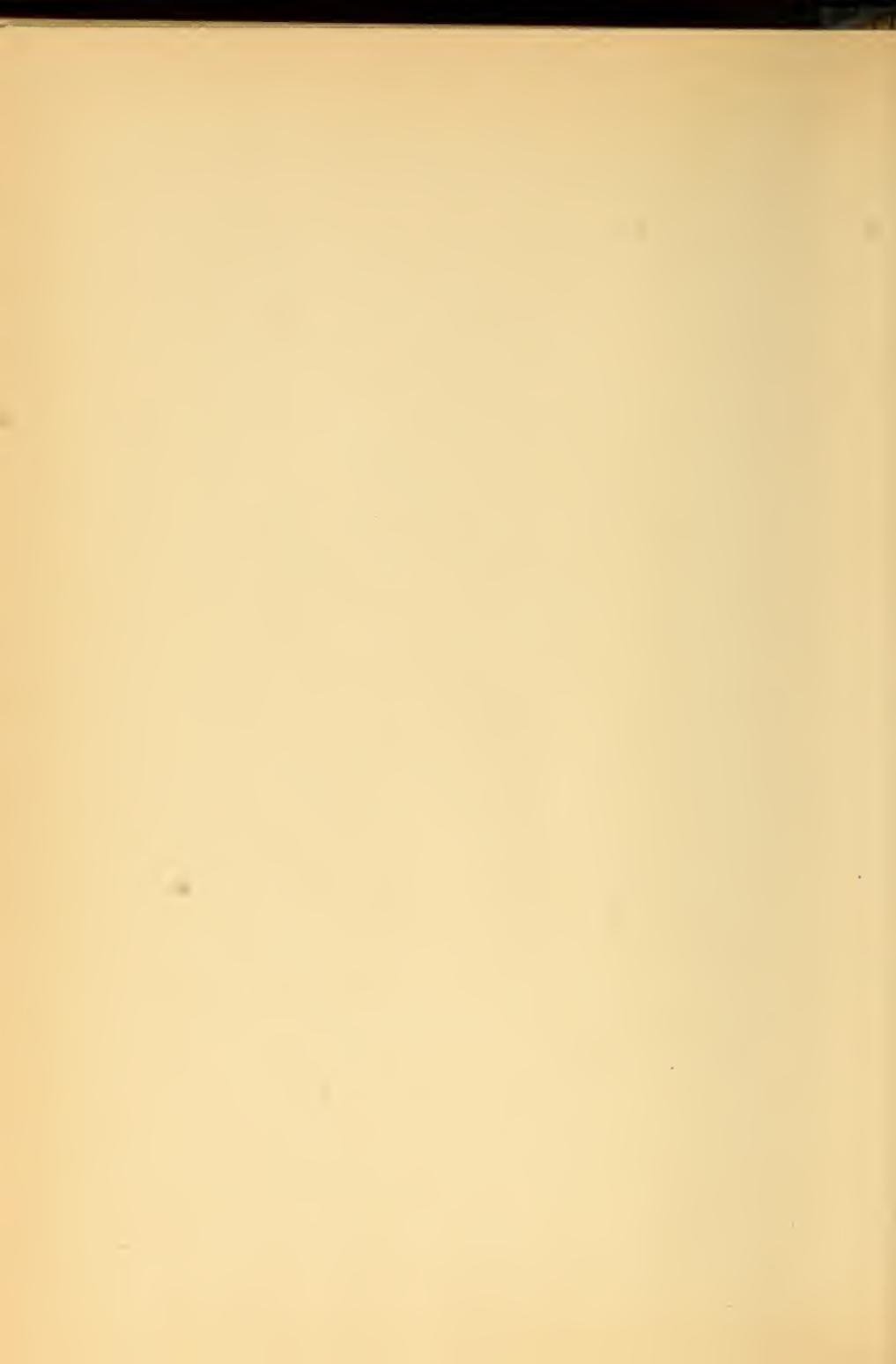
watered the earth to make it produce fruit in greater abundance. Oh, the need there is for holy, true, unflinching, uncompromising, loyal, loving companionship. The second reason why we should have this perfect love and union is, because our vocation in life prevents us from coming in close contact with one another. Having obeyed the divine command, we are on the go-forward line into all the world, or to that part of it, which is committed to our care to preach the gospel to every creature. We are among deists and skeptics and infidels and Godless professors, in whose company there is no fellowship, no brotherly kindness, no heaven-like kinship. Oh, how we need, as brethren, to close our ear to the slanderer in order that when we come together we may embrace and love and cheer one another, rather than look upon one another with suspicion, so that we would look upon one another not as strangers, but as yoke fellows, true brethren in the Lord Jesus. The second obstacle is that we ought not to worship our learning, advance in learning with this perfect love in our hearts, is a blessing, but of itself, unless it is abandoned to the Holy Ghost, will only puff up, filling you with an esteem for yourself and a contempt for others who have had less advantages. Is it not a fact, that while we ought to put no premium on ignorance that the unlearned and ignorant are more devoted, more real, and

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believe God with a greater simplicity than philosophers and eminent scholarly divines? So that learning without perfect love will impede union and Christ-like love among brethren. The third difficulty is that the very persons about whom we have been speaking, look upon themselves as individuals of merit, because they are endowed with talent, seek the familiarity of the rich worldlings, spend their times in useless conversations, feast sumptuously at the tables of the wealthy, look down upon the poorer brethren, and fail to dispense the bread of life to the common people. Hence arise particularities, clans, exemptions, privileges and desire for distinction to be made between themselves and others, all which prevent Christ-like union and Christ-like love for our fellows, for without the spirit of Christ, natural and acquired abilities will carry us away into vain-glory and contempt of our brethren who may be inferior on these lines, a desire to be preferred before them, and a presumptuous belief that we ought to have some preference. How different the teachings of our divine Lord, in honor preferring one another. He that is greatest, let him be the least; he that humbleth himself, let him be exalted. He came not to be ministered to, but to minister. Paul had got there in his experience, when he said, “I am the least of the least of all saints.” Without the spirit of perfect love, we will court the

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world, the favor of rich ungodly men, become intimate with these men, because of their money, which introduces jealousy and envy among brethren. How true it is that the more distinguished our qualifications are, without the spirit of our loving Lord, these endowments will only in the end produce scandal; but learning, when it is accompanied with Christ-like humility and perfect love to God and man will seek nothing but Jesus Christ and His glory, and God can then use it as a great power to attract others to Jesus, it will be the means of bringing peace to many hearts.



“Christ-Like Love and Unity.”

Continued.



CHAPTER XI.

“CHRIST-LIKE LOVE AND UNITY.” (Continued.)

Reasons why we should love one another. The universal test of Christian characters, for if God so loved us with Divine love, and if we love our brethren with Divine love, God abideth in us and His love is perfected in us. We see here the excellency of this perfect love, and the value that God Himself places on it. The greatest commandment is love, the love of God and the love of the brethren go together. They cannot be separated; they are inseparable. We love without dissimulation, without hypocrisy; the one can never subsist without the other. We cannot love God without loving our brother, because the motives we have for loving our brother is God. If we love one another God dwells in us. He that loves God must love his brother also; as light cannot help from shining, so Divine love cannot keep from loving. As the magnet is drawn to the pole, so it is the very nature of love to be drawn out after its brother. Hence, if we do not love one another, the love of the Father is not in us. John Fisher, a devoted and heroic preacher of the gospel, imprisoned in a tower in London, prayed to God to lead him to a passage of Scripture as they were leading him to the scaffold to be exe-

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cuted. His eyes lit on this passage of Scripture, “Love one another.” Closing the book, he cried out, “that is enough for time and eternity.” If the President of the United States loved his subjects so as to interpose himself between all blows and insults which should be aimed at them, so that they could not hurt his subjects, this truly would be a great manifestation of his love. This is what God does. You cannot hurt, or insult, or injure, or grieve your brother, but Jesus always interposes Himself; so that when you say or do anything to your brother, you do it to Jesus Himself. “Whosoever shall touch you,” says our Lord, “touches me in the apple of My eye.” So that when we wilfully offend our brother, we offend God, and by loving our brother, we love God. We see from this that the love of God and the love of our brother go hand in hand, and are included one in the other, and can never be divided, because the obligation we have to love the one necessarily implies the obligation to love the other. Third Reason. We ought not only to love in word, but in deed, that it is to be a fruitful and profitable love. This Divine love is imparted in our regeneration, and we are delivered from all antagonisms to it, when we are entirely sanctified. If we love not with Divine love, we abide in death. It surpasses words and gets into very deeds. If God so loved us in a divine and extra-

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ordinary manner, we ought surely to love one another, for the love you manifest to your brother is really shown to God. He receives it as unto Himself. “Verily I say unto you, inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.” “Matt. 25: 40.) This we can never do in the full sense until the old Adam is entirely eliminated. These brethren are allied to Jesus Christ, tabernacles of the very God, and we ought to love them with the Divine love, which is shed abroad in our hearts by the Holy Ghost. We see the union there is in the human body, how each member helps the other, the eyes direct the feet, the hands defend the head, and all jointly together succor the weaker part. Experience teaches us that when we eat some food there is a distribution of nourishment to each part of the body, each member receives as much as is necessary. You will also find the sympathy among the members. You let your foot tread upon a thorn; what is more remote from the eyes than the feet? By situation it is very far, but it is very nigh by the mutual correspondence with all the rest of the members. As soon as the foot is pricked with a thorn, the eyes go to find it out, the body stands to facilitate with its approach. The tongue asks where it is, and the hands endeavor to pull it out, yet the eyes, the hands, the body, and the tongue all are well. Nothing ails them, and the foot

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itself is wounded in one place. Nevertheless all sympathize and feel for the member that is wounded. See then, the necessity of having the Divine love for each member of Christ’s body, His Church. This Divine love will teach us to take care of our brethren as we do for ourselves. We will rejoice as much for their good fortune as if it were our own, and we will feel as much for their misfortune and sufferings as for our own. Rejoice with those who rejoice, and weep with those who weep. We are sorry at their faults, and we rejoice at the grace and favors they receive from God. The Apostle Paul informs us in the 12th chapter of 1 Corinthians of the diversities of gifts, and on the other hand the strict union, mutual correspondence, and satisfaction which one member takes in the distinct use of its employment. It ought to be the same in the Church of God, one as the hand, another the eye, etc. The head cannot say it does not stand in need of the hand, and the eyes cannot say they do not stand in need of the feet, but each member in the Church of God stands in need of each other. This is the Divine teaching of the Word, this is the Divine model which the words of the Apostle Paul teaches us of true Christ-like love, and this is the key to solve the problem of our love to one another. This will teach us to be Catholic enough not to un-Christianize those brethren who may be gifted

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above us. It will enable us to live in holy humility, to be kind and always ready to oblige one another, teaching us to accommodate ourselves to their several needs. See what a sublime lesson Jesus teaches at the last supper, when He, the King of Kings and Lord of Lords showed to us that lesson of humility and love by washing the feet of His disciples. Love is meek, patient, envies not, bears, endures, is long suffering, bears the toil and sweat of the day, is gentle in the home, practical in the life, is non-resistant, never fights back, is self-governing; it is that ocean of Divine love which comes from the very heart of God Himself. This is the love against which there can be no law. It has holy ambitions, still it is never puffed up; it has holy joy, which is subordinate to Divine love; it has holy sorrow, still it is always tranquil and quiet before God. It is often perplexed, but never in despair. It is often cramped and cooped up in a tight place, and still there is a way open for escape. Is patient with our brethren, for without holy patience with one another we can never have Christ-like unity, and no matter how advanced we may be in the Divine life, we must remember that we are not angels, but men, and though blameless, we are every one of us full of faults, so that we owe our brethren the gracious virtue of patience. In like manner, of ourselves, we are very weak and infirm, and are still on pro-

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bation, and are exposed to the attacks of Satan, and that while on probation we are liable to fall from the highest state of Grace. Therefore, we need the assistance, and not the condemnation and slander of others. According to the Apostle Paul, we bear one another's burdens, and so fulfill the law of Christ. (Gal. 6: 2.) While in school one of our professors related an instance, which has made a deep impression on my mind on this burden-bearing of one another. He informed us the naturalists report that when stags would pass over an arm of the sea to seek fresh pasture on any island, they would observe this order. Their horns being very heavy, with which their heads are charged, they put themselves in line, one after the other, and each one to help the other rests his head on the one going before him, so they all swim after this manner without any fatigue at all, except the first one, which carries his head in the air, and willingly bears the burdens for the rest of his companions. But that this one alone may not feel all the burden, as soon as he begins to be weary passes from being the first, and becomes the last of all. Thus they change places till they get to the other side. Divine love in our hearts teaches us to do likewise. Reciprocally assist and solace one another, and in no way can we wound this love more than in throwing the entire burden on another. The more we bear one another's

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faults, their mistakes and infirmities, the more we will develop in the science of the Saints. We will learn to walk within all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. (Eph. 4: 2, 3.) Love suffers long; bears all things. This suffering from your brethren will wonderfully aid you to develop in a life of sweetness, and broad catholicity. See the love a mother has for her child, though the child has a multitude of faults. See the love of that patient wife over the faults of her husband. Him she nurses, cares for, prays for, and at last in the mighty faith, brings him to the cross. Perfect love in the heart enables us to bear with all the weakness and mistakes and infirmities of our brethren. It will enable those in authority to see that their authority is given by the Lord for edification and not for destruction. (2 Cor. 10: 8.) Mutual forbearance is a profitable way to illustrate pure and perfect love. It will take all the grace for you and I to bear with the faults of sanctified people, but God’s grace is sufficient. Our late sainted Dr. S. A. Keen, informs us that Charles Spurgeon was once riding along the highway laughing at the top of his voice. A friend meeting him, said, “Why are you laughing so?” “O,” said Mr. Spurgeon, “I was just thinking about ‘My grace is sufficient,’ how big grace is and how little I am, and

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I could but laugh outright for joy.” The entire Christian life is founded on love. This is how we know we have passed from death unto life, because we know that we love the brethren, and the perfecting of this love is the fulfillment of the law. This love is not puffed up. It brings Christ-like friendship, knows not what pride is. We are never ashamed to salute a friend; it rather gives us joy to do so. Among friends there is no standing on ceremony; it has more frankness, simplicity and equality in its manner. Love and majesty do not agree very well together, do not live under the same roof. The elevation of a throne does not very easily stoop or accommodate itself to friendship, and whosoever wishes to maintain true friendship must be humble himself and put himself on an equality with his friends. He must make him another self. It is in this manner that God makes Himself known to us. He debased Himself so much as to humble Himself to become man, and He declared, “I call you not servants, for the servant knoweth not what his lord doeth, but I have called you My friends” (John 15: 15), revealing to us the equality between Himself and us. O, what an excess of love. What an equality there is in that word “friend.” He whose majesty is infinite makes Himself so familiar with us and loves us with so much tenderness that instead of treating us as servants, opens to us the title of friends.

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Where there is the true spirit of perfect love, there is an equality. Perfect love shows forth to one another the true spirit of humility, equality, and simplicity. It always and everywhere prefers others before itself. It yields to one another, loves to serve, and when placed in authority never domineers. O, that we might set more value on Christ-like equality and Heavenly simplicity. Love is not envious. On the contrary, he who has perfect love for his brethren, wishes him as good a place as himself, and rejoices as much in his preferment as at his own. Love seeks not its own, seeks not to feather its own nest, does not pull wires in cabinets, conferences, synods, or assemblies. It always makes the advantages of another its own. Nothing is more contrary to the spirit of Jesus. The union among ourselves and selfishness looking out for our own welfare, our own ease, our own comfort at the expense of others. Selfishness is a mortal enemy to pure and perfect love and Christ-like union among brethren. It is the plague almost everywhere. It infects and ruins true and holy fellowship. It is the enemy of holy union among our brethren. It wraps itself wholly within itself, and introduces division everywhere, and wherever self-love is prominent there is bound to be a quarrel. Self-love finds nothing to unite itself to, but perfect love finds all of one heart and soul. It rejoices not

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at the downfall of a brother, but on the contrary rejoices at the prosperity of others, and the greater this perfect love, the greater joy will be manifested. It says to our brother, “Go on, increase in virtue, develop in the deep things of God. Love secret prayer and the study of the Scriptures. Be as useful and as happy as you can be. Become a teacher and a benediction to the Church. I will uphold you, encourage you, press you on, stand by you. I will not be jealous of your success, but I will rejoice in the blessed fact that all you do and say and be is for the glory of God and the salvation of the world. Your success is mine. I take pleasure in that you are preferred before me. O, hallelujah! When a man enters into partnership, into commonship with Jesus and his brethren the success of his brother so far from bringing him sorrow, brings him joy, because all goes to the common stock. Having been washed in the precious blood, and set on fire with the second blessing love-fire of Pentecost, he will rejoice in the virtue, God-likeness, good qualities, advancement, success of his brethren, because all turn to the advantage of the Church of Jesus Christ and the glory of God. That we ought under all circumstances to speak well of one another. The love we entertain for one another will not only be interior, but will also be manifest in our exterior actions. Whenever we see our brother in

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any necessity, we will never shut up our bowels of mercy against him. True love finds out the hungry, and thirsty, and naked, and sick, and imprisoned. Knowing that what we do to the least of these our brethren we do to Jesus. Fire that is not supplied with fuel will soon be extinguished, and love that is not made manifest to others will soon smoulder, and go out. We know the love of Jesus, because He gave His life for us, and love to our brethren is only known when we give our lives for them. But how can it be said that we give our lives for them if we do not speak well of one another? There is not a greater evil than the tongue. By our words we are judged. One of the chief things that the law of love requires of us, and which will aid to preserve it is to have a high esteem of one another. It is upon this foundation that the magnificent building of true Christ-like brotherhood is raised. This love is not a blind passion that comes and goes with every whim and fancy and opinion, that changes according to our petty likes and dislikes, nor a love or an effect which comes and goes with circumstances. No, no, this love is something more. It is more heavenly, more God-like. It is a love from the moral nature combined with common sense and sound reason, which has been made Godlike by the mighty baptism of the Holy Ghost. It is that love which is truly begotten of God. It is not

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earthly, rather heavenly. In all purity, you love the elder as a father, young men as brethren, the elder women as mothers, and the younger women as sisters. It is the love of esteem, of preferment to one's self, which springs from the very divine love we have of God, and which prompts us in esteeming God above everything else.

“Christ-Like Love and Unity.”

Continued.



CHAPTER XII.

“CHRIST-LIKE LOVE AND UNITY.” (Continued.)

We esteem our brother as one belonging to God, and this esteem which we have for our brother moves us to honor and respect him, and to do and to say of him as this divine love requires of us, and as esteem develops in us even so our love for them will become intensely practical. Everything is done in lowliness, esteeming each other better than ourselves, being of one accord, having the same mind, we look not on our own things, but look everyone of us on the things of others. This love has no hypocrisy; it is kindly affectionate towards another, with brotherly love preferring one another, and while it hates unholy affinities, it does not wait till another begins, but unconsciously from a loving heart advances towards our brethren. It manifests itself by always speaking well of them, and when speaking to others shows forth the esteem and honor we have for them. One of the things which has won me closely to some has been that I have never heard them speak ill of their brethren, but they watch every point of goodness to commend to others. I have seen this so beautifully exemplified in that hero of the cross, Rev. Joseph H. Smith. There is nothing which gives more confi-

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dence than to know that we are loved by our brethren, and that our brethren have a good opinion of us and speak well of us on all occasions. Let you just think for a moment what satisfaction it gave you when you were informed some one spoke kindly of you. How you watched the first opportunity to reciprocate the same. No one can tell the amount of good kindness does. How true it is that if we will be loved we must love. Nothing can recommend love but love itself. Christ-like holiness produces good samples. What a depth there is in the words of Jesus, “Whatsoever ye would that men should do to you, do ye even so to them.” (Matt. 7: 12.) Would you like others to do good to you? Do so to them. Do you wish to be sympathized with in time of trouble and misunderstanding with your fellows? If so, sympathize with others. Would you like to be praised? I do not mean flattery, for that is born in hell. I mean praise, for God loves to be praised; then commence to praise the good in others and give up your fault finding. Would you be loved? Love with Divine love. Would you like others to yield to you? Be ye the first to yield to them. Would you like to be edified? Then begin to edify others. Would you love to be comforted? Then comfort the comfortless. The least word of unkindness said against a brother, directly or indirectly, may be the occasion of scandal, which the

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devil will make use of to damn immortal souls. Doubtless your brother has his defects, but he has some good qualities, which you cannot help but admire, and which are commendable in him. He who has no faults and makes no mistakes, let him cast the first stone. Love is like the bee which lights upon the flower, not minding the thorns that surround them. Let us not follow the example of the beetle, which lights on nothing but the ordure. Perfect love abstains from stating things which grieve our brethren. Holy men never speak ill of one another. When we hear of things which it may not be possible for us to prevent, we never repeat them to a third person, for this tends to wound, and in many instances sows discord. There is nothing so pernicious to the word of God than evil speaking, and it woud edify us all to read Mr. Wesley’s sermon on that subject. Solomon tells us there are six things the Lord hates, but the seventh is an abomination. A proud look, a lying tongue, hands which shed innocent blood, a heart that deviseth wicked imaginations, feet that are swift to run into mischief, a false witness that speaketh lies, and he that soweth discord among brethren. It is a sad fact that there is an amount of this done. God hates it. The whisperers, the tale-bearer defiles his own soul, and tale-bearing is hated by all. Perfect love will end gossipers. They are legion in a church, and some pro-

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fessors of perfect love are deeply tainted with it. In your holy life give no one the right to add your name to theirs on the line of gossip, for there is no quality so unworthy any one who professes perfect love, than gossip. What is more dangerous to unity than one of a sedicious spirit, who is good for nothing else than to create disturbance among brethren, and who thus engages himself with an employment which belongs to the devil, that father of discord and division. Bear in mind that it is not necessary what you gossip about be of any consequence. Sometime a mere trifle is sufficient to do it. We must, therefore, so live with God as to be careful about telling anything to any one which will cause misunderstanding, pain, and perhaps separation between brethren. Look out for dropping words about another brother's sermon, or prayers, or mannerisms, or peculiarities in the pulpit, or making light of a brother's sanctified wit. By so doing we will grieve the Holy Spirit, lessen the brother's influence, and be the instrument of damning souls. You may think you have done no harm, but God only knows the amount of bitterness and sorrow of heart you may have caused your brother. God help us as sanctified people to be watchful on this point. “The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.” (Prov. 26: 22.) The Holy Spirit will reveal to you that

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one of the things which conduce to the preservation of Christian unity and love among brethren is to speak always kind of them, and to put the best construction on their actions. A loving word multiplies friends, and appeases enemies, “but grievous words stir up anger.” (Prov. 15: 1.) For being all of us human, unkind words hurt our feelings, and when the mind is once incensed, we do not look upon our brother as we did before, but presently find something blamable in him, which often does not stop there, by blaming him in our hearts only, but goes further and speaks ill of him. It is then very necessary that we have perfect love in order that our conversation may be seasoned with Christ-like salt and heaven inwrought sweetness. A holy and prudent man renders himself amiable by his words. Our eyes ought not to be evil because others are good. For a lesson of discrimination the Holy Spirit will teach you as you progress in this life of holiness, you will judge of your neighbor as of yourself. By consulting your own heart you will soon find out that you do not like to be spoken coldly on, or to be spoken sharply to, or to be commanded in a haughty or imperious manner, or to be written to by superiors in a domineering style, and if we do not like these things to be done to us, we will not do them to others; we will avoid speaking hasty words by which others may be offended. And when

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we consider ourselves the least of all, we will never speak otherwise than kind, loving, and in the spirit of Jesus, for perhaps the cause why we are so unkind and unloving is because we think ourselves better than the individual we speak to. Perfect love keeps us in an humble state, for we learn in the college of Jesus the language we ought to use, and the manner in which we ought to address others. We will avoid disputes and contentions among our brethren, because it is contrary to the spirit and law of love. We will not strive about words to no profit to the subverting of them that hear. We let our yielding be known unto all men; we will not contradict each other. The spirit of contradiction is a very bad one, though the thing in question is of little consequence.

There is nothing that we are taught so much in this life of holiness, and there is nothing that will help the growth and strength of the Church of God, as loving one another and being united. Enemies of the cross of Christ, false friends and avowed enemies of the true work of God will always be in for separation. But the more intimate we become with Jesus and His Word, the more we become enthusiastic with the conviction that His children are being united.

We will be inspired with the same God-like principles which are established upon the authority of the inspired

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Scriptures, and at the same time we will give each individual liberty to adapt his methods to the character and habits of the people God may send them to. We will be one family in heaven and earth, one in conviction and in affection.

If we are to be one in heaven, doubtless we are to be one in earth, as Christ and the Father are one.

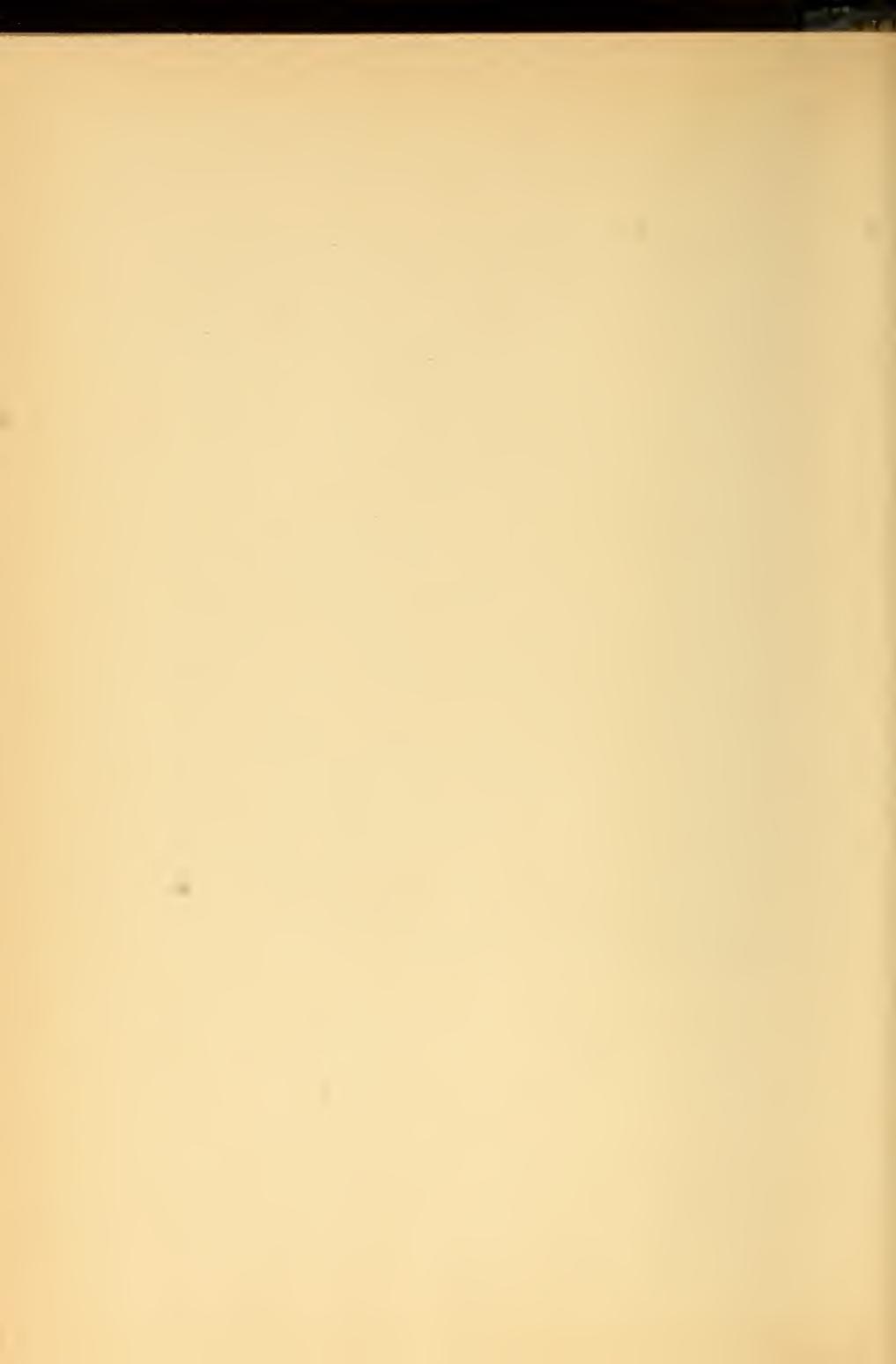
What a union, how can we illustrate it? The union of the members of one family is often very intimate, but it falls infinitely below the union indicated here, we look at what that union must be, and then at the wonderful variety of temperaments among the Lord’s ministers—the bold, the weak, the patient, the sharp, the reserved, the gabblers, the straight, the crooked, we see the small minded prejudices of race and cast, we remember the squabbles, backbiting, and endless dis cords among those whom we have met, we ask how can all these sores be purged, these wounds healed, the dis similarities be bridged over? It is impossible, humanly speaking, no amount of social, religious or secular meetings seemingly can bring it about, but the secret is found in the valuable prayer of our divine Lord, just about to shed His blood to make it gloriously possible, viz.: “That they also may be one in us.” Here is the unity of Christian ministers. In seeking to illustrate this point, I am reminded of a scene in my boyhood days. I am in the

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village smithy at eventide, without is the dark night. The sturdy smith with his leathern apron girt, stands with his left hand upon the handle of the big bellows that produces the draught for the forge. The flame shoots its forked tongue up into the sooty recesses of the old chimney, each tongue of fire expends its energy in an attempt to reach a still higher altitude in the rich rudy glow that lights up the dingy corners of the smithy. I see on the floor two bits of iron, hard and cold. They clank together and dent each other as the smith picks them up roughly. But see, he thrusts them right into the burning mass before him. Again he pulls the big handle up and down, again the responsive flames reach higher, sparks are emitted, flakes of hot metal fly about in every direction like miniature comets. Then out comes the two pieces of iron at white heat, glowing with fiery baptism they have received. Now the whirling hammers come into play; din, din, clink, clank, sound the speedy blows, and lo! the two hard dented pieces are one. It is the fire that does it, and it is only as we, Christian ministers of the Lord Jesus, are plunged into the great central fire that we are baptized with Jesus' fiery baptism that we can become with each other as Christ and His Father are one.

How essential this unity in these days of doubt, when lack of faith in God is everywhere, when multitudes

who profess some Christian creed disbelieve in the Judgment Day, in heaven, or hell, or a personal devil, or a personal Holy Ghost, or the power of the cleansing blood to cleanse from all sin, Unitarianism, Idolatry, Universalism, Romanism, Atheism and Fatalism is everywhere, both in and out of the pulpit. How essential it is then that we, as possessors of perfect love, be one family irrespective of our education, nationality and denomination, we are to be one spirit, what is more blessed than to see a multitude of men and women, though they were brought up Methodists, Presbyterians, Congregationalists, Baptists, Episcopalian, Romanists, white and black, to find that they have forgotten all jealousies and raileries resulting from their different creeds and nationalities, who have come upon the one platform of equality in spirit, purpose and affection, who are not in for destruction, but who are in for restoring man to God and the building up of the Church in righteousness and true holiness.



The Bond of Perfection.



CHAPTER XIII.

THE BOND OF PERFECTION.

As we develop in the life of perfect love, we realize more and more the importance and meaning and depth of simple words, such as holiness, love, light, power, which is original only with God. The weight of one simple passage and sometimes one simple word of Scripture will overwhelm our minds and fill our hearts with rapturous joy.

If we were but intellectual creatures, we might glory in the intellectual, but we are the counterpart of God, and our souls can never be satisfied except in God's righteousness and in the enjoyment of His life. We are only satisfied when feasting on Him, the bread sent down from Heaven; as God's glory is in man, so man's only true glory and satisfaction is in God. Jesus is love incarnate, truth incarnate. This gracious truth is wonderful; God is love, and it is our privilege to have our home in Him. He that dwelleth in love, dwelleth in God, and God in Him, and there is nothing that will ever bring together the children of God but His love. It is the only bond that will ever bind the Christian Church, and bring us into the comprehension and fel-

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lowship of all saints. All other things have failed to bring about union, and our mission as holy men is to preach and teach and press and live this life of perfect love.

Some consider that it is necessary to have beautiful forms and nice ceremonies and elaborate ritual in order to bring the children of God together. To say that we can do without form and ceremony altogether, is to run off into fanaticism. It is essential to have some form, some method of conducting divine worship, and perhaps a little more reverence in the house of God would be a help to us. A good form is almost, if not altogether, essential, but formalism of itself will never bring together the hearts of God's own children, no matter how beautiful the architecture or how ritual or how elaborate the ritualistic ceremony, or fine the artistic music which our best organized choirs may produce, or how well educated the priest or minister may be, all will fail to bind the heart without the divine love which is the bond of affection. Fine cathedrals, beautifully decorated, expensive altars, golden crucifixes, rich tabernacles, costly albs, soutans, surplices, birretas, valuable chalices, ciboriums, thermonstrances, philosophical and scientific sermons from the history of our holy religion, the most beautiful ideals we can present, the most gracious models we can hold up, before the eyes of the people, logically

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or well prepared as our discourses may be, flowing forth with eloquence, which spell-bound our hearers, all is but sounding brass, without this divine love, which is the only bond of perfection.

This is the immortal song of Paul, crystallized by John, and personified in Christ, which is to be shed abroad in our hearts by the Holy Ghost. This love is not merely human, but divine, heaven-born, heaven-imparted, in the soul of him who has abandoned all and received by faith this priceless pearl. It soars above the science of theology which, after all, is only the product of mentalities, and it enters into the school of Christ where it advances in the science of the saints.

Blessed, thrice blessed knowledge of Him who is divine love Himself!

Theoretical.—Good theories are indispensable, they are invaluable in anything, and especially in presenting the glad tidings of salvation, in order to lead the sinner to God and the believer into the exalted life of perfect love. But we cannot live in the plan of a house; theoretical salvation will never bind the hearts of men together; it is the nut without the kernel, the body without the soul; the Christianity without a Christ.

Some are much better than their theories, while others who have good theories give evidence that they lack this divine love which alone will bind the broken-

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hearted, and soothe the sorrowing and relieve the distressed. The secret to unite, to cement together those who may differ from us, is to have this divine love, which alone can accomplish this end. Nothing can be more disgusting to God and man than to be all theory and no practice. The blessed Jesus Himself had compassion on thieves and harlots and tax-gatherers, but He seemed to manifest no sympathy whatever for theoretical ritualistic and legalistic Pharisaical religionists who lacked this divine love. He uncovered their hollow hypocrisy, called them hard names, spoke of them as a generation of vipers, and wondered if it were ever possible for the mercy of God to reach them, or if they would escape the damnation of hell. The reason this bitter antipathy of our divine Lord was excited, was not because they had not good theories, but it was because they lacked this divine love and were but a mere pretense. They had a good theory, a good exacting judaizing life, but the great essential was absent in not having the divine love of God within them. They had a religion and theory, and the name of God which they never carried in practical life; like many to-day, they traded in the everlasting hopes and fears which are born in every man’s breast, in order to gratify their selfish aims and purposes, to gain reputation and position to be looked upon as successful, to out-beat one another in the building up

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of their synagogues. They were hypocrites; hence His denunciation, His withering scorn.

Demonstrations.—As we walk close with God in the sanctified life, while we will love joy and heaven-sent noise, still we will not court demonstration, and when it comes we will take our hands off. To deny or in the least prevent the manifestations of the Holy Spirit, when He shall send special out-pourings from His throne, is dangerous. God does manifest Himself at times in overwhelming power, completely prostrating some, and at times we cannot help bursting out into holy laughter and at others times breaking down in holy weeping, heavenly melting before God, at other times in blessed quietness where we find the unspeakable glory. Blessed be God for these hallowed refreshings from the presence of the Lord. I trust none of us shall ever exercise Priest-craft in tieing up the saints and putting our hands upon these heavenly manifestations, when God is pleased to send them, which is the privilege of the sons of God. But after some years of some close observation, we find out that even these manifestations can be imitated by Satan and his imps, and experience among men has taught us that these demonstrations fail to bring the people of God together.

In traveling up and down this great continent, and preaching among all classes of Christian people, we have

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learned that some manifestations are of the devil, some of the human spirit, and some of God. We have met some who, though very demonstrative, have cast-iron countenances, with a stand-off from me, I am holier than you, who are critical and sour in spirit, who have become lawless to all good government, which is ordained of God, who slander and backbite and maliciously connive to ruin their brother to gratify their selfish ends and aims, and who look down upon those who do not display the same outward manifestations, and who exercise their priestly denunciation by declaring some of the most blessed men and women damned souls. Many of us know some places and persons who have drifted into the wildest fanaticism, where there was no edification, but wild inarticulate expressions of wildfire, frightful screaming and yelling, falling down in the most awkward manner, if not in some of the most scandalous postures, where the spirit of the anointing was entirely absent. Ah, beloved, the love which is the bond of perfection, roots, weeds out the useless, that which is not in accord with the law of its own nature.

The devil can imitate everything else but simple and pure and perfect love. Many a place, where new-born babes used to come through in the old time, shouting, happy, joyous and pentecostal way, is now become a cold, barren desert, where bleeding sheep come and go

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away, saying, "I go there for I have no other place to go to, but I get nothing for my soul." How sad! Faith, which does not work by pure and perfect love scatters sheep, in place of bringing them into the one fold and under the one shepherd. It is possible to have faith, which apprehends truth, with such an intensity as to run to extremes, unless your soul is filled with pure love, which is the bond of perfection, you will be like a lunatic with a razor, slashing and cutting every one, and only drive souls away in place of winning them to Jesus. How many noble souls have been driven away by this cut and slash business. The dear Lord shows us how far we ought to go, and when to stop.

Hope!—Many seem to get over balanced even on this; some good folks sometime ago in the State of Pennsylvania sold out all they had, disposed of their belongings, and dressed in white in order to meet Jesus in His second advent. Some go so far as to declare the day and the hour of His coming, when the Scriptures plainly teach that no man knows the day nor the hour of the coming of the Son of man. When perfect love controls our hope, then it cannot be too full. So we see that all these things can be run to extremes, but we never can be an extremist in this perfect pure and simple Christ-like love. It is the only bond of perfection, the only bond of peace, which will bind those who are guided

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by this inward propelling power, which unites the family in earth and heaven and makes us one. Love never faileth. It is like God; it is on an equality with God, for God is love. There may be extremes in every thing else, but there never can be an extreme in divine love. It is never intemperate. When it is most manifest it is most hidden in Christ with God. It speaks the loudest in its deepest silence; in its secret of God-like quietness it is most aggressive; it never seeks flattery; it considers well before acting, and then dashes on in an almost noiseless activity. It has no anxious cares; never fusses, flutters, frets, or worries. It is never anxious about success, and still it is filled with a holy anointed zeal, with knowledge. It has a practical burning compassion for others; it is never spasmodic, never vacillates; it has no ups and downs; takes no spells; always even; always still; it never runs away with new teaching until thoroughly, candidly, honestly, and intelligently investigated; it never quenches the Holy Spirit; it dares to preach death and judgment and hell, and heaven, and Almighty Savior who is able to save to the uttermost; perseveres in little things knowing that nothing is little which is done for God; sacrifice is lost in its fathomless ocean; it is always true; puts off nothing till to-morrow, which can reasonably be performed to-day; avoids neglectful omissions; it is always transparent, having fellowship with itself,

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no matter in what denomination it may be found; discerns quickly the difference between the church of Jesus Christ and the apostacy in the professing churches. Its holy anger attracts instead of driving away; in one word it is the bond of perfection, the only thing which will ever bring together all classes and grades of Christian people; no matter what clime, state, nationality or denomination divine providence may have placed them in. Oh, for a Niagara of this Christ-like love, begotten by the Holy Spirit, it is a flame of living fire, burning its way through every obstacle, not burning the saints out, but melting them into a Christ-like unity. When it speaks, it is backed up by the same almighty which keeps this old world in motion. It is a living dynamite in the soul it blooms like the Rose of Sharon in the most desolate places. It is pure like the lily of the valley in this poor Christless, corrupt, bleak, dark, cold and selfish world; it inspires, cheers and comforts.

Everything else, without it, is but hollow mockery. It is the true companion this side of Heaven; it is the hope of earth; the joy of the celestial world, for what would Heaven be without it?

It is like the alabaster box, it leaves a sweet smelling savor, a heavenlike incense; it surprises you in its burden-bearing; it never murmurs, never complains, never repines. In its depth of poverty it finds riches of wealth.

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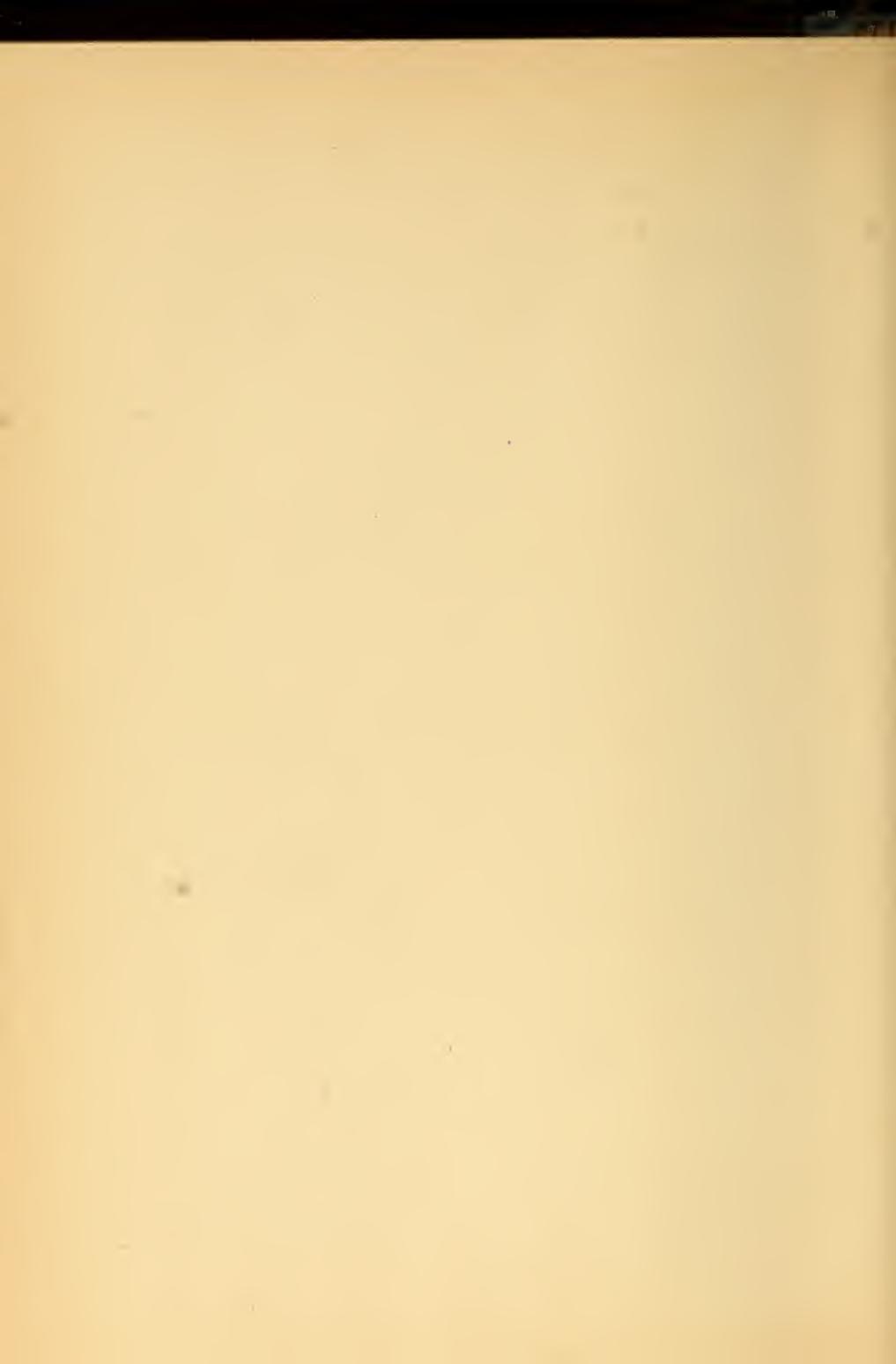
In its nothingness it is not behind the very chiefest of the apostles; it is wise, while it is looked upon as foolishness by the world and popular Christianity, still it is the very wisdom of God. It is without hypocrisy. Being pure it sees God; it discerns spiritual things, as clear as a sunbeam; it rises above human learning, and finds its home in the places in Heaven in Christ Jesus. It seeks those things which are above, still it is ever aggressive, in the helping and saving and sanctifying of others. The more it is put into the fiery furnace, the more transparent it becomes. It is honest while declared dishonest; pure while declared impure; true while declared deceitful; wise while declared unwise; rich while looked upon as poor; fit company for the aristocracy in glory, while looked upon down here as the refuse of earth, true in its heart’s core; rich while having nothing; possesses the author of love, while declared to be the possessor of a demon. You can imitate everything else, but this one thing, Perfect Love.

It can never be damned up by an unholy ecclesiasticism or a bigoted comeoutism, which runs off into anarchy, or priestcraft of any description, for it hates lawlessness, while it loves the perfect law of liberty. It respects all men, and honors their positions, but gives homage to no Pope, neither in Romanism or Protestantism, for it has found its living head in the heart of God.

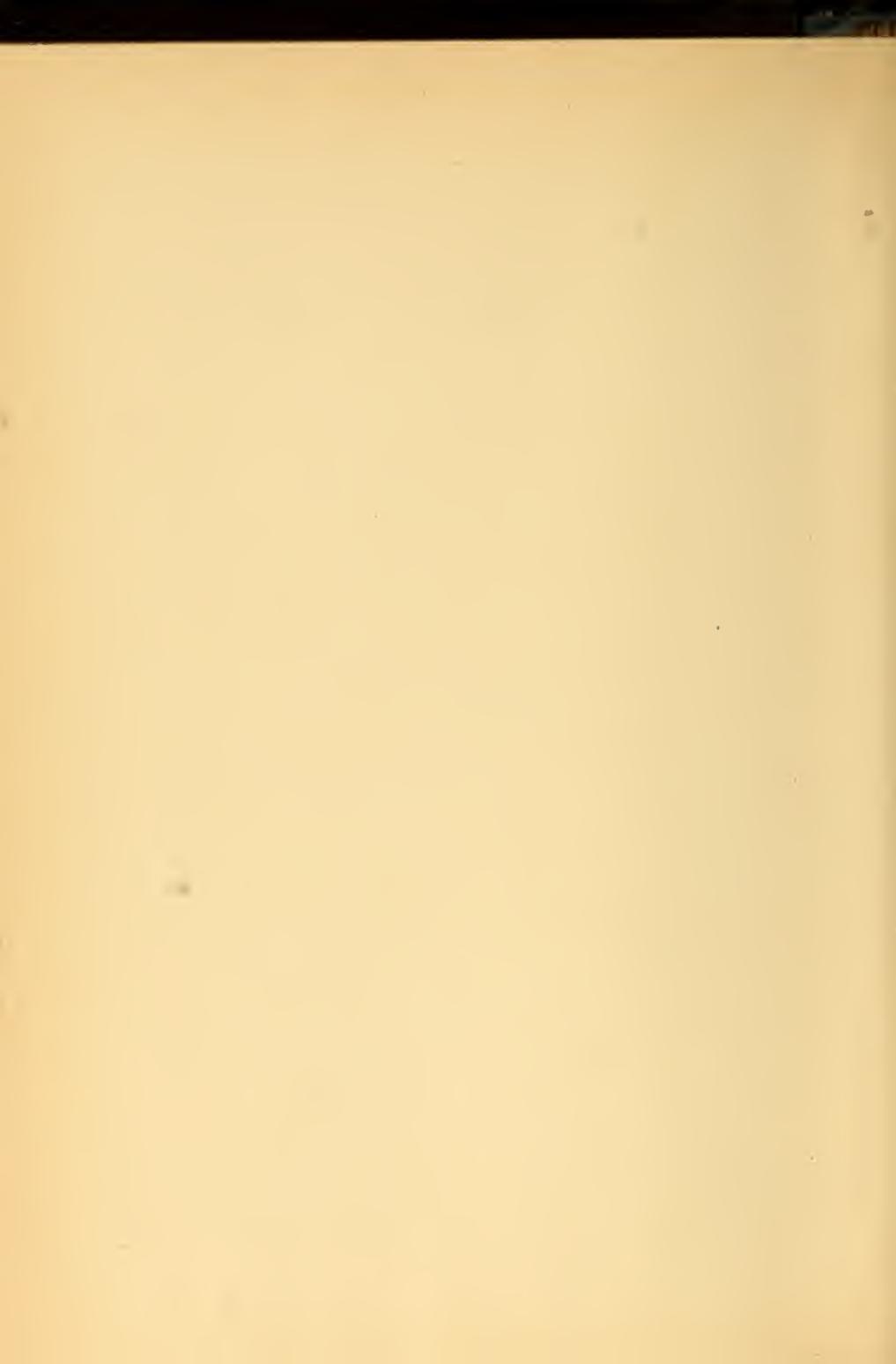
THE BOND OF PERFECTION.

Whatever else you may have, be confident, you are deluged with this all-swaying love of Jesus.

Be sure your soul is well saturated with it, and God will give you victory.



Gifts.



CHAPTER XIV.

GIFTS.

The Apostle Paul in writing to the Church at Corinth devotes one entire chapter to the above subject. He informs them that there are diversities of gifts and ministrations with the same spirit. That there are diversities of workings by the same God, and to each is given the manifestation of the Spirit to profit withal. He exhorts us to desire earnestly the best gifts, such as wisdom, knowledge, faith, healings, working of miracles, prophecy, discerning of spirits, divers kind of talents, but that all these worketh the one and the same spirit dividing to each one severally, but he nowhere affirms that we may not have full salvation and still be devoid of all or any of these gifts. Stating distinctly at the conclusion of the 12th chapter that love, the Spirit's gift, is more excellent. In these days there seems to be a great seeking after extraordinary gifts. Doubtless such were in the early Church, both before and after Pentecost. Some had the gift of languages so that they could speak that which they had never been taught, some the gift of healing so that they could immediately heal the sick, open the eyes of the blind, cause the dumb to speak, unstopp the ears of the deaf, and restore the

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dead to life; there were marvelous events which occurred contrary to the laws of nature. I have never felt like condemning any for desiring these gifts, or depreciating in the least any one whom God may have bestowed them upon. When they were used not to exalt self or gain selfish reputation, but to exalt and glorify Jesus, but at the same time close observation has taught me that there seems to be a great tendency to magnify gifts in place of magnifying Jesus. When He, the Spirit of Truth, has come, He comes not to testify of gifts, but to testify of Jesus, and somewhat I have been impressed that while some are earnestly seeking extraordinary gifts, they are neglecting these gifts that God has already put within their reach. These which were imparted by God, and which are useless, because they lie dormant. Oh, that we would listen to the voice of the Holy Spirit on this particular, and allow Him to awake us from our slumber, and bring forth these gifts, which we already have to make use of them in the building up of Christ’s kingdom. For to him that hath, that is makes right use of what God has already given Him, to him will be given; and to him that hath not, that is, does not make use of what he already has, from him will be taken away.

Doubtless all gifts come from God, and at the judgment we will be held accountable not only for the light

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we have received, but for the talents we have neglected and allowed to lie dormant that might have been used in the salvation of souls. Oh, the multitudes that may be lost, eternally lost, on account of our wilful neglect on this matter. I say there is a danger of going out after extraordinary gifts, while at the same time we are neglecting what we already have. Such as seeking after the gifts of tongues, when we are neglecting to speak or preach in the language which we already have. I have met some who are earnestly seeking to be Latin, Greek and Hebrew scholars, who would be jubilant if they could master such, when they are neglecting to study and develop themselves to speak good plain English.

What an extraordinary gift it is to be able to speak at all, and ought not our hearts to bound with joy and tongues swell His praises when we contemplate the love of God, in giving us this wonderful gift of speech.

If you were dumb, and God should restore to you the once lost gift of speech, would not our hearts bound with gratitude to Him for so doing? It seems that we would never cease in making use of that gift to glorify Him, and ought we not now show our gratitude to Him by studying to master our native tongue instead of seeking some other extraordinary gift and under value those powers and abilities which we already possess? We

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ought to remember that every gift which we possess cometh from above, and that we ought to make the right use of them as his trustees to promote His glory in the salvation of the lost and the sanctification of the Church.

It is one thing to say “I belong to God,” and another thing altogether to use what belongs to Him for His interests, and not to lavish them on our own lusts to make reputation for ourselves. All I have is His, my time, my talents, my money, my all. I am to be a living sacrifice, not to use it as I like, but to use it as His Holy Spirit directs me, exercising my best common sense in doing so. We are but stewards, and all we have belongs to Him, and if we do not make a proper use of them, what an awful account we will have to render at the judgment, and what a multitude of souls may be eternally lost through our negligence. May the Holy Spirit burn this truth into our hearts. Oh, the amount of light and ability that is going to loss because people will not make use of that which they are already endowed with. You say, “I have no gifts,” permit me to tell you that you are mistaken, every child of Adam, who is endowed with his right reason, has some gifts that could be used to glorify God in snatching souls from the burnings. If you deal with God in your secret closet He will reveal them to you. The Holy Spirit will aid you to discover

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them, and when He has once revealed them to you, do not let them lie dormant, but begin at once to develop them. Oh, that we might pray over this, deal face to face with God about it. You may have the gift of language, so that you can move the hearts of thousands of men and cause them to yield to God, but you will never know it unless you begin to ask God to reveal it to you. Oh, the power of language! You may have a heart filled with music, which, if only abandoned to God, would smash, melt, and break down thousands of the hardest hearts, and be the means of capturing them for Jesus. My heart breaks with grief when I think of the talent on this line, which is not only going to waste, but which the devil is actually making use of in our theatre, opera houses, dance halls, parlors and saloons to bring multitudes to hell. Oh, Jesus, will thy professing Church ever wake up to see this! You may be able to be a leader of men, but how will you ever be able to know it, unless you commence in your class meeting, Sabbath-school, Christian Endeavor, or Epworth League! You may have the gift of personal dealing, but it can never be brought forward unless you push out among the people. Oh! I am waiting for feeling, is that not the same excuse which the sinner makes when you invite him to the Cross? Is it not the same excuse which the believer makes when you invite him to abandon all,

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that he may be entirely sanctified? How long would you wait for feeling to rescue your child if he was drowning, or to snatch him from a burning house which had caught fire? I am impressed it is not feeling you need. It is a pure, unadulterated baptized love for God and perishing humanity and the sanctification of the Church you need. God may have endowed you with the gift of making money, on the principles laid down by the Word of God. Divine Providence may have placed it in your way. You ask me what am I to do with this gift. I answer, “Do not throw it away; do not let it lie dormant; make use of it for Jesus Christ; gather your thousands or millions as the case may be; abandon it to God, exercise your business tact and God-given qualifications; be a faithful steward; spread it consistently, systematically and wisely for the salvation of souls. Use it in the spreading of Spirit-anointed, fire-baptized, intelligent and level-headed holiness literature. There ought to be a holiness paper, or at least one holiness book or one Bible in every family in the country. How little real zeal and go-aheadism there is on this line of spreading good, sound Pentecostal literature. When we see the amount of rubbish that is sold on our trains and in our depots, as well as in many of our so-called religious stores, our hearts ache when we see the little aggressiveness we have in spreading holy papers and

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books. Use your money in sending forth God-anointed ministers into the home and foreign fields, those who will risk their lives for the propagation and promulgation of Christ's Gospel, and the rescuing of souls from the awful lake of eternal despair, to which they are going. We have no right to make money merely for ourselves, to decorate ourselves in gaud and fashion, to lavish it on our persons, and to swell our pride. We should make it for God and for the building up of the Kingdom of Jesus Christ and the conquering of the forces of hell.

Whatever gift you may have, whether it be the gift of language, or singing, or making money, or playing an instrument, or praying, or preaching, or painting, or reading, or writing, or leading others, let me implore of you, make use of it at once, but at the same time do not magnify the gift, but hold up to a dying world Jesus and Him crucified, keep all or any of these gifts subordinate to Divine love. Above all be certain you have the gift of gifts, the blessed Christ Himself, dwelling within you. This you can have if you have nothing else.

Whatever gifts God may have endowed you with do not undervalue them, do not use them or lavish them upon useless objects or inferior things, lift them into a pure atmosphere, make use of them for poor sinners, for

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lost souls, for His Church, for which He gave His blood. Do not, I beg of you, make use of them for anything but to glorify Jesus. Do not exalt them. Beware of the latest fads, keep on the line of perfect love, listen to the march, hear the step of thousands, nay, millions of souls marching down into the frightful pit of the damned. Weep over them, win them, woo them, love them to the cross; love the souls for whom Christ gave His blood, and are calling for help everywhere.

Come, come, draw near, love Jesus with all your heart and all your soul and all your strength, and in loving others this love will expand, your heart will grow larger, the divine passion for souls will lead you out to make greater sacrifices. Oh, brethren, cultivate this love; rush on in the face of every obstacle to gain your end.

“A Christ-Like Ministry.”



CHAPTER XV.

“A CHRIST-LIKE MINISTRY.” *

To say that Protestant Christianity in all its various organizations is not accomplishing a very great amount of good in the world is not only pessimistic but to go in the face of universal experience. But while she is accomplishing a very great amount of good, it is evident to any close observer and to any spiritually anointed person who has the eyes of his understanding enlightened to discern the difference between truth and error, that the idea of a spiritual combat is almost absent from the religion of this modern age. Multitudes flock to their different church organizations Sabbath after Sabbath, listen to the sermons preached by their pastors, read their Bibles mechanically and console themselves by singing psalms and hymns, Lauds or Matins, but as to the desperate struggle between truth and error, darkness and light, heaven and hell, they seem to comprehend but little of it. As a general rule the spiritual combat is almost absent from the religious life. In a great measure it is not adhered to by professing Protestant Christians, more

* Delivered before the Ministerial Association at Youngstown, Ohio.

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clearly than ever we see how much the arch-enemy of our souls is trying to blind-fold us. As long as we speak of God among ourselves, as long as we contemplate high ideals of Him as the ideal man or the model Christ worthy of our imitation, and edify one another by singing, praying, and reasoning, or the reading of beautifully prepared essays, Satan will not trouble himself. But the moment you make a direct invasion upon his hellish kingdom then his rage is excited, and he opposes it with all his Satanic forces. However, if we read the acts or deeds of the Apostles in the light of the lamp of inspiration in which they were written, we will find that this is the very essence of the Apostolic Christianity, for after the Holy Ghost fell upon them in the upper room, and they were filled with the Spirit, they went forth as flames of fire to declare to the world that they were God’s anointed messengers, imbued with Heaven’s conquering power to pull down Satan’s kingdom, inscribing victory on their banner, through the blood of the Lamb. They rushed on without any periodicals, any ecclesiastical prestige, looked on as the off-scouring of the world and the scorn of hell. They witnessed forth with tongues of fire as the Spirit gave them utterance, declaring to the world fearlessly the relation of the blood of God to their own hearts, and to their fellow men. They turned the world upside down; they were mocked;

declared drunken, mad, fanatical, but as they testified, fear came upon every soul, and wonders and signs were done by these mighty heroes of God. They parted with this world's goods; they continued daily with one accord in the temple (not fighting one another), but breaking bread, and with singleness and purity of heart; they did eat their meat with gladness, and as a consequence they found favor with all the people and, praising God, they added to the church such as should be saved. Mind you, not a little revival every Fall and Winter, but added to the church daily, such as should be saved. The Sadducees, the Hetrodox folks were disturbed; they were grieved because these Apostolic heroes preached Jesus and the Resurrection. They laid hands upon them, but in place of being in any way discouraged they knew that the God who had filled them with pentecostal love was with them. That the Christ of the cross who had just a short time previous become victor over sin, Satan, Hell and Death, who had ascended from Olivet, and who had sent forth into their hearts the almighty conquering pentecost that enabled them to baffle the High Priest and as many as were of his kindred who were gathered at Jerusalem. They were threatened, commanded to speak no more in the name of Jesus, but they declared that it was better to do right in the sight of God no matter what the opinions of men were. You see they

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were not saved and sanctified and ordained for themselves. No, no, they were called to take up the cross and to follow in the foot-steps of Him whose life was one of continual action. He whose life was spent for others, for in the marvelous prayer in the 17th of John’s gospel we find these words “For their sakes I sanctify myself, that they also may be sanctified through the truth.”

Oh, what a meaning is in these words! “As Thou, Father, has sent Me to weep and groan and live a life of poverty and suffering, and bleed and die an ignominious death, to carry out Thy redemptive purpose, so I send these whom Thou hast given Me forth as sheep among wolves, as soldiers to endure hardness, and for their sakes, knowing that they would never be able to do it of themselves, I sanctify Myself that they also may be sanctified through the truth. And for this cause I came to this hour that they may go forth to be more than conquerors in the mighty combat against the power of darkness.” Here we find that Christ’s Christianity is not a mere game, but a desperate struggle which requires all our faculties, our physical strength, our mind, our heart, our entire being. Hell is against us; the principalities and powers of darkness are against us; thousands are calling to us with a more piercing cry than the cry of the Armenians, or the Cubans, to

come to the rescue; and if they are to be rescued we who profess to be Christ's followers are to be the instruments. Beloved, I feel this in my very soul; the eyes of my spiritual understanding are opened; heaven and hell look with intense interest on the manner with which we as professing Christians conduct ourselves in this combat, and the destiny of immortal souls depends upon it.

What shall we do? Shall we equip ourselves like men, and put on the whole armor of God and declare war, or disappoint our loving Lord and eternally lose our opportunity. You say to me, “what is the remedy?” First, it is necessary that we have spiritual life, that we have repented of our sins; that we are adopted into God's family; that we have the witness of the Holy Spirit; in one word that we are born again, regenerated. Not only are we to know that all voluntary and known transgressions are forgiven, such as falsehood, theft, anger, indifference, etc., but that we are delivered from envy, jealousy, false timidity, false humility, a critical and sour spirit, a seeking of ecclesiastical honor, from the very root or seed principle of selfishness in all its forms. We must be confident that we are abandoned to God; that He has accepted the abandonment, and that we have received Jesus by faith as our sanctifier. The past may have been very dark and unfaithful, and doubtless as we look back it causes an awe of solemnity

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to come over us. The remembrance of which causes us to be very humble before God, and to have an abiding sorrow. But now the past is under the blood; our sins are cast behind His back as far as the East is from the West, never to be brought up against us any more. We are upon the solid rock Christ Jesus. He has tuned our hearts so that we can sing the song of Moses and the Lamb. We walk in the light of God; He has drawn and wooed us to follow on; He has convicted us of innate depravity, the seed principle of all sin; we have made an honest and open confession; have placed ourselves on His altar as living sacrifices; we have accepted Him as our indwelling sanctifier; the Spirit of Truth has come in to abide. He has borne us on to perfection. We now enjoy the blessing of perfect love. Fear and torment have gone; we are satisfied in our hearts that Jesus is revealed to us as our sanctifier. We can look into His face with the eye of faith and sing:

A heart in every thought renewed,
And full of love divine,
Perfect and right, and pure, and good,
A copy, Lord, of Thine.

Painful trying has ceased; now it is perfect trusting, trustful prayer. Your hopes are anchored, and now you have entered the life of ceaseless praise. You not

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only have the shell, but the kernel, not only the husk, but the corn itself. Before we plunge into this battle, we must not only have this experience of perfect love, but we must be level-headed; see that we do not give ourselves to useless conversation, that we will not condemn the sanctified who have not reached the same degree of development that we may have reached, for all are not blessed with the same degree of development. If God gives you success in soul-saving, be careful that you do not lose your head; cause a split in the church, and run off to establish one of your own. We have enough of church organizations; what we need is not new church organizations, but the old ones made new by the mighty baptisms from heaven. Let us stand by one another, and by our sweetness and gentleness and loyalty to God, the church of Jesus Christ and humanity. Prove to them that in the face of every difficulty God has given us some stability. One of Satan’s intrigues in all ages is to get God’s sanctified ones divided. Let us have a clear perception of what we have to do and then in God’s name arise and do it. Beware of a onesided gospel; the church seems to be full of it and multitudes are damned through it. Some folks’ talk is all soft soap and treacle; others is all brimstone and thunder; what the world needs is the truth poured out of a heart, aflamed with divine love. The

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Christianity of the cross, which, while preaching hell, lives and dies to save people from it.

Nothing astonishes me, and I was going to say nothing fatigues me so much as to hear on every side, “I am waiting till the Savior calls me.” What call do we want more than the word of the Lord, Go! What more than the cries that issue from so many pierced hearts, that is the most heartrending call. He has spoken; He speaks every day, every hour, and while we are waiting the precious time is slipping away and souls are being lost. We believe that a great mass of people are living in sin, in voluntary and known transgression against the law of God, and that if death should overtake them at any moment hell would be their doom. We preach this in our sermons, pray it in our prayers, sing it in our hymns; we declare it is so in the very salvation in which we believe. The Scriptures, which is the word of God, plainly teach us so. When we think of the millions who have gone to their eternal doom already, who have plunged themselves into the lake of eternal despair, we who have lived along side of them in the community in which they live, cannot help but feel that there is desperate action required on our part to rescue those who are still living. We cannot close up hell, but oh, brethren, it lies within our power to stop some of the fuel from going in. When we retire at night we cannot

help but contemplate and peruse in our minds the thousands around us who are lying on the brink of the bottomless pit of eternal despair, out of which there is no redemption, and with such thoughts burned into our hearts by the Holy Ghost, we cannot but feel that all our ability, our time, our strength, is to be devoted to the one great cause of soul-saving. We must have courage to face this battle; see how much courage is spent in worldly enterprise; at one time the whole of Great Britain was moved by the heroism of some men who took upon themselves the task of discovering some little unknown islands in the Pacific ocean. They braved dangers hitherto unheard of. Hungry and surrounded by enormous blocks of ice they were found almost dead, until the nations cried out, “Let the land remain hidden forever, rather than pay such a price.” I noticed during our late war that patriotic mothers, out of love for their country, willingly gave up the lives of their sons in order to free the Cubans. And I noticed in our daily papers that one of our representatives declared that the entire nation and every dollar was at the back of President McKinley in order to be victorious in the Spanish-American war. Oh, how we need Christians to brave such dangers, and make such sacrifices for the salvation of souls. Certainly we will meet difficulties, but the Holy Ghost will inspire us with that courage which

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nothing can quell or subdue. We must be determined by God's grace to gain our end, no matter what the cost, even if it will take our lives to do so. If we keep on the pentecostal line we will be attacked on all sides, and tempted in every manner by Satan. It is the moral cowards he lets alone, and there is nothing so contemptable in the sight of God as cowardly Christians who seek to save their own skin when it is a question of declaring war for God and of suffering something for the cause of experimental and practical holiness.

Is it not a shame for us only to show ourselves when all goes well, and who are always counting what it will cost us to participate in an out and out war for God and perishing humanity? Christ can deliver us from cowardice; God has not given us the spirit of fear, but of holy fearlessness. Let us in God's name be courageous; let us have that sanctified hardness, which is ready for anything, save to yield.

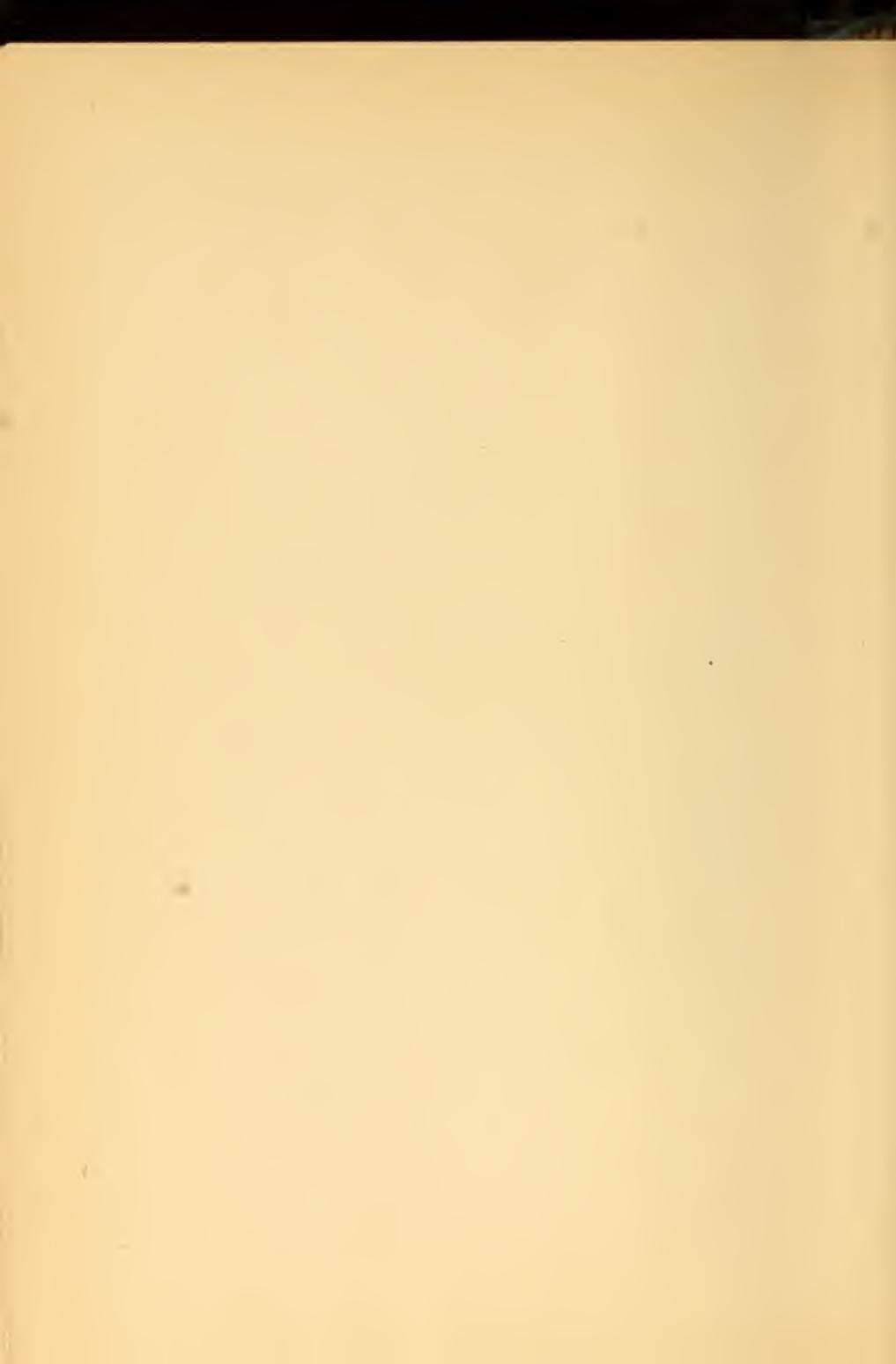
TIMIDITY.

Let us not speak of our timidity as if it were a virtue or weakness on which we should take pity and hide ourselves behind this excuse, but in the name of God and for the sake of the dying masses who are rushing headlong to eternal ruin, let us claim deliverance and courage to declare the divine truth at all costs.

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It is a crime to be weak when we are commanded to be strong in the Lord and in the power of His might. The most timid and reserved natures may become veritable lions for God and holiness, if they will but receive the Holy Ghost. Up! sanctify yourselves, for to-morrow He will do wonders in our midst. Let us follow our Joshua, obey his commands until our enemy shall be defeated. Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.

We must persevere. When in Chicago some time ago, I was conversing with the wife of a celebrated artist. She told me her husband had labored a long time to finish a beautiful picture. He presented it to the gallery, and on his return home he was dumb with sorrow, because it had been refused, but the next day he set himself to work again, and during months he labored unflinchingly, rising at day-break and only leaving his workshop for a short walk in the evening.



“A Christ-Like Ministry.”

Continued.



CHAPTER XVI.

“A CHRIST-LIKE MINISTRY.” (Continued.)

Day after day, without interruption, he continually worked to make his picture a success, until at last it was accepted at the gallery the following year. If such perseverance has been spent in the view of passing glory, is it too much to ask for Him who has given Himself for us? (Titus 2: 14.)

If there is one thing which ought to surprise us, if not disgust us, it is this let-go, this softness, which is carried into the service of Jesus Christ, and which springs from nothing else but a guilty carelessness. God will not give us his approbation in the judgment day if we have only walked by fancies, when all was going well, when we feel disposed, when every one was tapping us on the back, and who shrink back in the face of the cross, a mere misrepresentation, a misunderstanding, or petty slander. “If any man come after Me,” said Jesus, “let him deny himself, and take up his cross daily, and follow Me.” (Luke 9: 23.) There are some slow natures particularly tempted on this point; it seems that if the angel Gabriel himself was to help them he could not make them go any faster. Oh, the Church of God is too slow. If you are in this position, let me entreat of you, in the name of Jesus and for the sake of the con-

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gregations whom you serve, put yourself resolutely at work; decide and triumph over your weakness; it requires will, it requires an effort, and remember that God will give you the victory. “Him that overcometh will I make a pillar in the temple of my God.” (Rev. 3: 12.) God will give us backbone, stability; faith conquers; impossible to conquer without faith, impossible to please God without faith. Let us have no reference to sentiment or difficulties, but to Jesus alone. Faith sings in the dark places; it removes mountains of difficulties; it is victorious everywhere, and at all times. Through tears, anguish of spirit, solitude, she cries, “Victory is ours through the blood of the Lamb.” She is steady and calm, not tossed about to the right nor to the left; she triumphs; unbelief, on the contrary, is accompanied by agitation, murmuring, complaining, always looking at the dark side of things, judges like the world from appearances, is tortured by what people think and say, and by the judgment they place on his actions. I firmly believe that God does not sanctify us to be a failure, for whether it may seem a failure or not in the eyes of the world, everything that a true sanctified hero of the cross undertakes, guided by the wisdom of God, and actuated by pure motives, inspired by God, the Holy Ghost, and baptized not only in heart, but with a fair share of common sense, is bound to be vic-

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torious. Unbelief concludes the first onset that it is impossible to do this or that. All things are possible to him that believeth; we must obey God; we must honor the presence of the Holy Spirit in our hearts; we must not consult flesh and blood, but go forward.

Returning home from preaching one Sunday evening, I remarked thus to a brother minister: “Do you not think we ministers ought to be holy men of God, that we ought to be more practical and definite and aggressive in presenting this glorious experience of entire sanctification to our congregations?” He answered, “Yes, I feel it; I know it, but,” he said, “brother, how am I to do it? I know I ought to do it, but I do not know how I ought to go about it, you know, brother,” he said, “to stand out entirely for God in the face of men and demons means so much, to preach and testify to entire sanctification as an instantaneous work by faith inwrought in the heart of the Holy Ghost. It means to be looked upon as an extremist, as a fanatic, as ignorant, as not being wise or prudent, as not being fit for a responsible charge, to be looked upon as unsafe. Then what would my family do? I must have means to raise and educate my children, and to seek and find this blessed experience, to preach and teach and testify to it definitely would mean to lose the good will of my brethren in the ministry, and if I should con-

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tinue to do so, you know I would be located, or what you Roman Catholics call excommunicated, or silenced.”

I could not help turning to him, and saying thus: “My dear brother, where is your God? You, a Protestant minister, can you trust Him, who provides for the sparrow, who will not let one hair of your head fall out without your knowledge.” Oh, I thought how little real perfect trust there is in God. In the face of everything we must obey God and trust Him for the consequences. God has commanded us to be holy (1 Peter 1: 16), and it is the will of God that we be holy, clean and pure in His sight, for without it we cannot see the Lord. Faithful obedience to God. Dare to be true to the Holy Spirit. The world hated Jesus, not because he lived a holy life, but because He declared that He was the Son of God. The world does not hate us so much for living holy, but for daring to be witnesses to the cleansing blood, that not only pardons our sins, and cleanses our guilt, but which also cleanses our depravity and brings us not only in harmony with God’s law, but in harmony with God’s own nature, for as He is, so are we in this world, “We must be united.” If you will turn to the seventy-first verse in the wonderful prayer of Jesus, in the seventeenth chapter of John’s Gospel, you will find these words: “That they all may be one.”

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Some time ago the question was asked me what is the shortest and best way to bring the professing Christian Church into the blessing of entire sanctification. My answer was, “Love.” If worldlings are not satisfied till they have adopted the most efficacious means for attaining their end, how much more we, as ministers, to be anxious to employ the most direct means for bringing the Church into the gracious experience of full salvation. This century demands perfection in all departments. If ever there has been a need for this Christ-love it is surely now. To gain money, to win honor, or achieve fame, the shortest road is taken. Is it not of vital importance for us ministers to discover the most direct road of reaching not only out and out sinners, but the believers in the Church? When we consider the Satanic sagacity and frightful rapidity with which the enemy allures souls to their ruin, this question becomes the question of questions. In face of the appalling facts which confront us at every step, in the face of the eternal perdition toward which millions of souls are drifting, continually receding from hope and pity and mercy, love forbids us to take any other but the shortest and best road to reach them. If we could rest satisfied with less than this we should be of all cruel imposters the cruelest, of all hearts the hardest.

How am I to become wealthy? The answer is, work,

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tug, speculate, bring into play every faculty, and every nerve, love money, and you will succeed. How am I to be happy? Come to me, says the world, give me your honor, your reputation, your fame, your home, your strength, your health, your time, your talents, your virtue, your money. Lay it upon my altar, worship the god of fashion, laugh, dance, sing, rejoice. Give me your whole heart. How can I bring the lost of America to God? How can I bring the Church back to its primitive purity and simplicity? Show me the shortest and best road to do it. You may feed the hungry, clothe the naked, instruct the ignorant, testify like an angel, sing like a Gabriel, preach like a Michael, work to the utmost extent a man of duty; regular, conscientious, faithful to your principles in all the details of life, reprove sin, condemn falsity. I reply this is all very good. All these are excellent. Yet show I unto you a more excellent way—love. All is useless, all are empty forms without love. This is the key to unlock hearts. The secret which solves the problem of how to win and woo the sinner to the cross and the human heart of the believer into the blessing of entire sanctification. Brethren, you may have everything else, but if you lack this pure and sincere and perfect love of which Paul speaks, it may seem to you that it does profit you something, that you do accomplish some results,

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but in the light of God, and in the light of judgment, it will be nothing. All your ambitious motives, the pride of your ecclesiastical position, your secret self-seeking, your duplicity, all which has had the appearance of love to others, which, perhaps, at the bottom was only love of self, all, all, all will be burned. This is that love manifested by Jesus on the cross, rather than His eloquence, or doctrines, or miracles, which has won the hearts of millions. Our country is dying for ministers of heart, hearts filled with holy love, hearts filled with sympathy, hearts filled with holy messages from above, filled with holy burning zeal and practical compassion for souls, that love which touches, breaks, melts, softens hearts. This love is the greatest thing in the universe. It is irresistible. This love requires nothing but itself, it can live without gratitude, and die without a “thank you.” It bears and endures all things; perseveres, suffers, believes; it never gives in; it hopes; it never despairs; it shuts the door on doubt, and carries the weakest in His arms; it encourages when all around you discourages; it is faithful; it will never deceive you; it is real love, loyal, personal, profound which causes us to live in order to love Him. Baptizes, with a baptism of the all-conquering love, we would soon bring sinners to God, and the Church back to her primitive purity, joy, glory, and power. Holiness is perfect love.

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It is that love which becomes the very motive power of our existence. Just as the redeemed in heaven are in perfect harmony with the whole will of God, who is love, so our hearts, our very lives are brought by love in perfect harmony with the whole will of God. Oh, for the labors, the tears, the preachings, the praying, the self-denying, the sacrifice, the self-renunciation which streams from a minister's heart filled with this perfect love. This disinterested love, this Christ-like love, this is the love that will resist all obstacles and face all difficulties. This is the love that will last forever, when faith and hope will be required no more. I am convinced, brethren, that the shortest road to bring the lost to Jesus' feet and to bring the Church into the heavenly experience of perfect love is to have it yourself. He who will do most in this direction must love most. The glorious truths enunciated by Jesus. His strong denunciations. His teachings and His miracles would have accomplished little had they not the streaming love of Calvary to back them up. That precious blood, coming from a loving heart, has accomplished more than learning, science, philosophy, astronomy, Greek, Latin, Hebrew, rhetoric, or fine sermons ever will or ever could accomplish.

The Entire Sanctification of Believers.



CHAPTER XVII.

THE ENTIRE SANCTIFICATION OF BELIEVERS.*

(1 Thess. 5: 23, 24.)

This prayer is the prayer of the Apostle Paul for the Church at Thessalonica. Would God inspire the apostle to pray a prayer that He would be unwilling to answer? You would immediately answer, No. God would never inspire a prayer in the heart of any of His children that He would not be ready and willing to answer when they came to the throne of grace with their petition, asking it, in and through the name of Jesus; for He has told us to ask that we might receive, and to seek that we might find, and knock that the door might be opened unto us, and Mark tells us (11: 24) that, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And again has He not told us in John 15, that if we abide in Him and His words abide in us, we shall ask what we will, and it shall be done unto us? Here the apostle prays that these believers, these children of God, who had been

* Preached at Mountain Lake Park Camp Meeting, Maryland, 1898.

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adopted into His own dear family, might be sanctified, but that they might be sanctified wholly, and not only does He pray that they might be sanctified, and sanctified wholly, but he prays that they might be preserved blameless unto the coming of our Lord Jesus Christ, and that He who hath called them unto sanctification was faithful to do the work for them, for he declares in the 24th verse, “That He who hath called them is faithful to do it,” that the same God who is the author of peace, He who gave us peace in justification, that He the Prince of Peace who was sent for the redemption of the world, that very God might sanctify those believing children wholly, leave no more evil in their hearts than His precepts tolerate even in our conduct, that He may sanctify us to the uttermost, for He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

We will notice in the first place that the Apostle Paul was not praying for sinners, but that his prayer was for believers, for if you will turn back to the first chapter, that Paul declares in writing to this Church that they were in God the Father and in the Lord Jesus Christ.

You will notice in the second verse that he has a perpetual doxology of praise; that he remembers without ceasing their work of faith and labor of love and

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patience of hope in our Lord Jesus Christ and in the sight of God our Father.

You will notice in the fourth verse that he calls them brethren, mind you not sinners, but brethren. He says, "Knowing, brethren, beloved, your election of God." They had received the Gospel. It came to them not only in word, but also in power and in Holy Ghost. They received the Word in much affliction, with joy of the Holy Ghost. So that we can see that they were begotten of God. The very word regenerate means beget, to renovate, to renew, to impart life, and the word sanctify means to make clean, to make pure, to make holy, and the Methodist catechism declares that sanctification is that act whereby we are made holy. So we see that this Church for which the Apostle Paul prayed was in a regenerated state, and that they were proper candidates for the Apostle Paul to pray this wonderful prayer that they might be sanctified wholly.

Oh, that every minister would follow the example of this mighty hero of the cross in commencing to pray that the Holy Ghost might fall upon their congregations and sanctify their believing children!

Oh, beloved, I love to see sinners converted and back-sliders reclaimed, but somehow, since I received the second blessing, God has given me a burning desire to see believers sanctified.

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The second truth you will notice is that while they were regenerated they were not sanctified wholly; but some one says, “Are you not sanctified when you are regenerated?” Oh, yes, as John Wesley very plainly states, we are partially sanctified when we are born into the kingdom, but it is evident that we are not sanctified wholly at one and the same time we are regenerated, or else the Apostle Paul must have made a great mistake, and none of us would dare admit this, in praying that these believers at Thessalonica might be sanctified subsequent to regeneration. So we see that any candid individual who is inquiring after truth will see at a moment’s glance that we are not entirely sanctified at one and the same time we are converted. I admit that they may be wholly sanctified one minute or five minutes after we are regenerated as well as we could be entirely sanctified one year or five years after we are regenerated, but the point I want to make is this, that we are not sanctified wholly at one and the same time at conversion, but that is always subsequent to regeneration.

I have listened to some one who said they got it all at once when they were converted, but, strange to say, they never testify to it definitely, stranger still, while they confess that they believe in holiness or entire sanctification it sends a chill through them, and a sort of

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disgust when an humble believer declares boldly that God has done this gracious work in his heart.

Now if these brethren declare they received it all at once when they were converted, why is it that they never testify to it definitely, and why do they seem to be so opposed to the children of God who declare that they have received it subsequently to regeneration?

The third thought that I want to call your attention to is that we do not receive this blessing by gradual process. But some one says, "I believe that it is received instantaneously." Now, beloved, I admit that our part may be gradual or instantaneous, that is we may make a complete abandonment instantaneously, or we may spend one, two, three or five years in making our complete consecration. Some do this. This is a hard route, but whether our part is instantaneous or gradual, God's part is always instantaneous. Let us read the text, "The very God of peace sanctify you wholly." Many have overlooked this word sanctify, but you will find that this word sanctify is in the aorist tense, so that here and now, this present moment, when I make a complete abandonment to God of the whole man, God sanctifies me wholly, making my heart pure and clean, a fit temple for His dwelling, and He, the Comforter, which is the Holy Ghost, comes in to reveal Jesus to me, as my sanctifier, so that my very

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nature is brought into harmony with the whole will of God, bringing me into the place where I can develop or mature in divine life. I have all time and eternity to mature in, but only here and now to become clean, pure, entirely sanctified.

You say to me, “I believe in sanctification, but I do not believe that the Spirit witnesses to this work the same as he witnesses to the children of God when they are regenerated.” This is a point that baffles a great many, but, beloved, I desire to inform you that the Holy Spirit is the executive agent in the work of sanctification, and that his office work is to witness to this work in the heart of every believer who has unreservedly given himself or herself wholly to God. But that He never witnesses to the work, and the fire never falls until we have given up and dropped down, so to speak, into His will so that He can accomplish His design and purpose and will in us by the sanctification of our souls, giving us the witness in these words, Heb. 10: 14, 15: “For by one offering He had perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us.”

Blessed be God! The same prayer that the Apostle Paul prayed for the believers at Thessalonica can be answered if we get down humbly around the altar and pray until the fire falls. God does sanctify. I have proven it in my own heart that He, the blessed Spirit,

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does come and apply the blood to the cleansing of our moral natures, filling us with His holy presence and bringing us into the Land of Beulah, where we can feast upon the hidden manna, if we will but yield. Thank God, this is the only purgatory I am ever to pass through. Somehow I feel I have given a hop, step and a leap over purgatory, and that I have got into this blessed state, where all is quiet and rest and peace and calm, and where my soul is bathed in heaven's love.

Not only does the Apostle Paul pray that the believers of this Church might be wholly sanctified, but he also prays that they may be preserved blameless until the coming of our Lord Jesus Christ. Here is a point well worthy of note. In this life we never can be faultless, but we can be blameless. For instance, my little boy, who is but two years of age, commits a great many faults, but while he is not faultless, we can truly say he is blameless. So you and I may commit many faults. We may err in our judgment. We may forget many things. We may never be able to render perfect service to God. In one word, we are not faultless, but we may and can be preserved blameless until the coming of our Lord Jesus Christ. Somehow or other I like that word preserved. You sisters know what it is to preserve fruit. I recall to mind that last summer Mrs.

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Dempster was very anxious to put up some fruit. She requested of me to go down town to buy some jars. I noticed when I returned home with the jars that she had purchased some fruit. She brought it into the kitchen. I watched her closely. She took the fruit and thoroughly cleansed it, and after she cleansed it she put it into a kettle, placing it upon the stove. After a little while I noticed her putting some sugar into it. I said to her, “Why do you put the sugar into the fruit?” She answered me thus: “I want to keep it from souring.” After it was sometime on the fire she took it off, and placing the fruit in the jars I noticed that she put rubbers upon them and then tightened the lid until she convinced herself that there was no possibility of leakage, in some instances I noticed that she sealed the jars. After a little she says, “I am very tired; would you very kindly carry this fruit to the cellar?” As I had been watching the process very carefully I said to her, “Why do you have the fruit carried to the cellar?” And she answered, “The cellar is the proper place for preserving it until next winter. It is nice and cool, and next winter if any stranger should come to our home, we will have some nice fruit to dish up to them.” I did not say anything to her at the time, but in my own mind I had been taking it all in. I thought thus: This is a good illustration of what God, so to speak, does for us when he sanc-

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tifies wholly. He has bought us with His own blood, and is not only willing to save us from hell and to give His own blessed Spirit, but He also desires, if we will it, to sanctify, or cleanse, or make us holy.

After He cleanses us thoroughly, as my dear wife cleansed the fruit, He then permits us for His own wise purpose, if we are loving and loyal and true to our testimony, to put us into the fire, where we will be looked upon as fanatical, as boasters, as those who think we are holier than any one else, where our friends will misunderstand us, and then if we are not careful we are liable to lose our sweetness and gentleness of the Holy Spirit, and become bitter and hard and sour, and perhaps in defending holiness lose the very spirit of it out of our own hearts, and then are liable to run off into comeoutism and all sorts of wildfire.

Ah, beloved, at this period of our experience, we ought to go to our knees, spend a good deal more time in definite communion with God, and ask God to sweeten us up, to put more sugar—I mean so give us more of the second blessing, holy love fire, that will be gentle, loving and kind and that beareth all things.

Let us look out for seeking any other blessing after we have received the second blessing, for the end of the commandment is love out of a pure heart, and John Wesley very wisely advises all his children after they

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have been sanctified to seek no other blessing but more love.

After she placed the fruit into the jars I said to her, “Why are you so exact in tightening the lids upon them, and why do you place sealing wax around the lids?” “Why,” she said, “I do not want any wind to get into them, for if any wind should get into the fruit it would utterly destroy it.” I thought thus: “Here is another lesson.”

We have got to be closed in with God, to be sealed by the Holy Spirit so that we will be preserved from all wind or strange doctrines, such as celibacy, such as coming out from all the churches and declaring them Babylon, as running off into extreme views on faith healing, of becoming all dress religion in place of holding up the Christ of the cross and of becoming peevish and hard to get along with. Therefore, we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip. The marginal says, run out as leaking vessels.

Lastly, I noticed that she had the fruit carried to the cellar, and she declares that it was the best place for the fruit to be placed in order that it might be preserved; that the cellar was nice and cool, and that next winter the fruit will be palatable to be dished up for any stranger that might come to our home.

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After we have escaped the corruption that is in the world through lust, we are liable, if we are not careful, to let our zeal run away with us. So many at this period want to run out to be teachers, who, while they could be used of God in their home Church and community, and be the means of blessing and of strength to the Church, want to run out and become teachers before they are thoroughly qualified. More and more I am convinced that the leading and teaching of souls is an awful responsibility, and that many who have run off into the strangest and wildest notions might have been made blessed men if they had remained in the cellar of obscurity, where they could have been preserved and qualified for a more successful future public ministry.

God wants us to be sound men, for He hath not given unto us the spirit of fear, but of love, and of power, and of a sound mind. (1 Tim. 1: 17.)

We are not only to serve God with all our heart and soul, but we are also to serve Him with all our mind. If we will remain in the cellar, and allow God to open the way so that He can place us where He most needs us, He will, so to speak, make us love-slaves, where we need not worry or fret or pine. He will not only give us precious promises, but he will bring us into our spiritual mathematics where, after we are well doctri-

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nated we will not be tossed about by every wind of doctrine, but will inspire us with holy courage, so that in the face of men and devils we can be fearless, like Newfoundlanders to jump out and save somebody. We will enter into the school of Christ, where by studying works and close application to the Word of God we will study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth; we will shun profane and vain babblings, for they always increase unto more ungodliness. We shall learn to suffer with Him so that we may reign with Him. We will endure all things for the elects' sake that they may also obtain the salvation which is in Christ Jesus with eternal glory, knowing that the foundation of God standeth sure; having this seal, the Lord knoweth them that are His.

He will reveal to us the necessity of self-control, self-government, so that we will not run before His Spirit, so that our holiness will not only be theoretical and experimental, but practical. He will also reveal to us the necessity of patience in all petty annoyances or grievances which we shall come in contact with among even the sanctified, so that we can cultivate this blessed life of meekness and patience, so that we can become mature and more God-like, ripening for heaven, entering into a brotherly kinship, so that we will not confine

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to our denomination all the sanctified, knowing that God has seven thousand, perhaps in some other denomination, who never have bowed their knee to Baal, giving us the spirit of charity as the tire to keep the spokes well centered in the hub of heart purity, so that He may keep us preserved blameless in love until death shall overtake us or until we meet Him in the second advent. Amen.



Divine Guidance.



CHAPTER XVIII.

DIVINE GUIDANCE.

When He, the Spirit of Truth, has come, He will guide you into all truth (R. V.), for He shall not speak of Himself, but whatsoever He shall hear that shall He speak. He shall show you things to come; He shall glorify Me (Jesus) for He shall receive of Mine and show it unto you. Blessed heavenly sublime truth! rich inheritance! How unmeasurable the depths of the riches of the glory in Christ Jesus! You will notice that the word Spirit is capitalized, which denotes the personality of the Holy Ghost. You will also notice the pronoun He; "when He is come," He, a person, not merely an attribute or operation or influence. Certainly the attributes of God are ascribed to Him, as are set forth plainly in the Scriptures, for the Psalmist David cries out, "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" Here we see the omnipotence of the Holy Spirit, and Paul in 1st Corinthians 2: 10, 11, declares Him omniscience. God hath revealed Him unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God, for what man knoweth the things of man save the Spirit of man which

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is in him; even so the things of God knoweth no man, but the Spirit of God, and the same apostle in writing to the Romans declares the power of the Spirit. (Romans 15: 13, 19.) Now the God of Hope fill you with all joyous peace in believing that you may abound in hope, through the power of the Holy Ghost (Holy Spirit).

And I am persuaded that if you but have that, ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort as putting you in mind, because of the grace that is given to me of God. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost (Holy Spirit). I have, therefore, whereof I may glory through Jesus Christ, through those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me. To make the Gentiles obedient by word and deed. Through mighty signs and wonders, through the Power of the Spirit, and again we find Paul, or as Alfred the Prince of Greek Scholars, declaring in Heb. 9: 14 the Eternity of the Holy Spirit. How much more shall the Blood of Jesus Christ who through the Eternal Spirit offered Himself without spot to God. Purge your conscience from dead works to

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serve the living God. We see here the attributes of God are ascribed to the Holy Spirit. His omnipotence, omniscience, power, eternity; but as I stated in the foregoing He is not merely intended a mere attribute of God, or operation or influence, but that He, the Holy Spirit, proceeds from the Father and the Son.

How would it sound in repeating the Apostle's Creed, to say, "I believe in the operation, influence, attribute," in place of saying, "I believe in the Holy Ghost." A soul without the Holy Ghost is void of grace, because without His presence we can have no spiritual life.

There are three distinct persons; notice the word three —The Father, the Word, and the Holy Ghost. (See Matt. 3: 16, 17.)

For John declares that after night prayers in the lonely Isle of Patmos that he saw a pure river (The Holy Spirit), clear as crystal, proceeding from the Throne of God and the Father. The Holy Spirit which is the mighty river, which John saw, is nothing more or less than the Holy Spirit which proceeds from the Father and the Son. How would it look or sound to say, "May the blessing of God the Father, and God the Son, and the Holy attribute, operation and influence, eternity, omnipotence, omniscience, and power remain evermore with you. Amen. Or, "I baptize you in the name of the Father, and of the Son, and of the attribute, opera-

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tion, influence, eternity, omnipotence, omniscience and the power?”

Now you see how absurd this would be, and still we find Protestants all over the country denying the personality of the Holy Spirit, who are awfully tenacious for the water Religion. The good Lord deliver us from such heresy! For if the Holy Spirit is not real and truly God, the third person of the Blessed Trinity, the Bible deceives, the Church is deceived, and if He is not really and truly God, then we have no way to be undeceived; for the Bible tells He is the Spirit of the Truth; He is the Spirit to reveal Jesus, the Way, the Truth and the Life, and if we deny the personality of the Holy Spirit, then we deny the revelation of Jesus who is the Truth, and if we deny the revelation of Jesus, we deny our holy religion; we deny heaven, hell; we deny the Bible, for all the promises are in Christ. Yea and Amen, to him that believeth, for outside of Christ is nothing. Oh, how blind some Protestants are. But blessed be God! He is a personal God, for He dwells in my heart revealing Jesus to me. Hallelujah! Amen. The Lord is that Spirit, for where the Spirit of the Lord is there is liberty. For we all with open face, as in a glass, by the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. Glory!

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Men and brethren, this Scripture must needs have been fulfilled, which the Holy Spirit (Holy Ghost) by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Personal Holy Spirit speaking. They spake as they were moved by the Holy Ghost (Holy Spirit), as the Spirit gave them utterance. Those who deny the Holy Spirit, spake as they were moved by the false Philosophy of the college professors. The apostles to what they knew of Jesus in the power of the Holy Spirit; they may live it, but don't say anything about it, but how can you either live or speak it, if there is no personal Holy Spirit to teach conscience? And when the day of Pentecost was fully come they were all with one accord in one place, and sudden, that is instantaneous, not by growth or culture or long experience or evolution or antinomianism. Suddenly there came a sound from heaven as of a rushing mighty wind, they had a cyclone, —Dear Lord, send more such cyclones through the Church! and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with an attribute, operation, influence, omnipotence, omniscience, eternity and power. You see how foolish such teaching is,—they were all filled with the Personal Holy Spirit, and they began to speak with

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other tongues, as the Spirit gave them utterance. They got tongues of fire;—they magnified the Blood; not water, but the Blood—they showed to the world by witnessing the relation of the Blood of God, their own heart’s experience, and to their fellow-men they declared His power to save, to sanctify, to make clean, to make holy.

When He, the Spirit of Truth, the Spirit of Jesus, is come, He will guide you into all truth, into all the revelation that is in Jesus, that is essential to guide,—from earth to glory land. Hallelujah! I have dwelt some length on the personality of the Holy Spirit, for I have met a certain class of teachers denying and deluding thousands of our precious people. But you know Him in the regeneration of your soul; He witnesses to your sins forgiven; you are adopted into His family; your name is written in the Lamb’s book of life. God gives you grace to live without wilful and conscious sinning; with all your mistakes and infirmities you are His child. But note, you want more than anything else in this world to know His will concerning you. You have prayed daily “Thy will be done on earth as it is in Heaven.” You have been earnest in your prayer, and now you have learned that His will is your sanctification. God has called you to holiness of heart and life; you now have heard His call, and joyfully and willingly you are ready to obey His call to your heart; you want Him

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to come in His fulness into your soul to reveal Jesus in His sanctified power to you.

Take courage! look up! He is right at the door of your heart; open; let Him in! Give Him the whole house from cellar to garret. He will come in to stay, to abide, to take the responsibility; He will gladly pay the rent and taxes; He will lift the mortgage and give you a clear deed. Do not look to yourself; give up your digging and searching and questioning; take your eyes off yourself, your unworthiness, and look to Jesus alone. He is going to come and sup with you. You have abandoned all without any reserve; you are His; you belong to God, hands, feet, eyes, ears, tongue, will, memory, understanding, body, soul and spirit. You are submitted to, do, dare, go, stay, be, lack, pray, sing, shout, be still, testify, preach, remain at home or go to a foreign land, to live or die, poor or rich. In your inmost soul you can truthfully say, "I am all for Jesus." You have yielded yourself unto God. (Romans 6: 13.) You are crucified with Christ. (Galations 2: 20.) The Old Man is under fire; don't spare him; no matter how he may complain or beg off or behave himself or promise, show him up! Confess him out! Let the holy fire of pentecost consume him. Destroy him! Christ is manifest in the flesh to destroy the works of the devil. You are presented unto God, a living sacrifice.

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You have renounced all conformity to this world. (Romans 12: 2.) You have counted the cost, paid the price; clinched the nail on the head, driven it home. You are done with it forever, past, present and future; what you know and what you don't know; houses, lands, property, money, family, home, children, worldly reputation and influence, all, all, all is presented unto Him. You have taken your hands off. The very interior abandonment of your heart life, what you cannot express in words or write on paper, your faith, your trust, your views, your method of getting sanctified, your way of getting Him to come into your heart, of getting blest, you give up seeking any one else's experience; you want an experience of your own; no one else's will satisfy you; you will have a good time experiencing your own experience, sink or swim you are His for time and eternity. If He succeeds, you will succeed; if He fails, you are willing to fail with Him. You say, “what else am I to do?” Why, nothing, only rest; sink down into His will; claim the Blood has sanctified you; agree with God. “What,” you say, “is that all?” Yes, it is as easy as that. Just as simple as that, in spite of temptations to the contrary, in spite of your feelings, in spite of your past teachings and false philosophy, joy or no joy, peace or no peace, feeling or no feeling, witness or no witness. “Why,” you say, “am I not to look for joy

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and peace and feeling, and a witness?" No, no; just look to Jesus now, as your sanctifier. Accept Him. He will bring the piano with Him, but don't court the piano. Let us keep to the text, when He is come. Just trust; believe, accept, rest.

Sink down into a holy quietness; now you have entered the land. You just rest in Him, in His peace, His joy, when you are looking for an evidence, when you are looking for a sign. Remember a wicked and adulterous generation looketh for a sign. When you look for a sign, it is an evidence you have not perfect trust, and you are resting in self instead of Jesus. Give up all trying; just think of a wife asking her husband, "Do you love me?" and think of the husband saying, "I am trying to love you, dear." How ridiculous that would be. Give up trying and sink into His love. You are now done trying, for that's human effort. You sink down into His will, which is your sanctification.

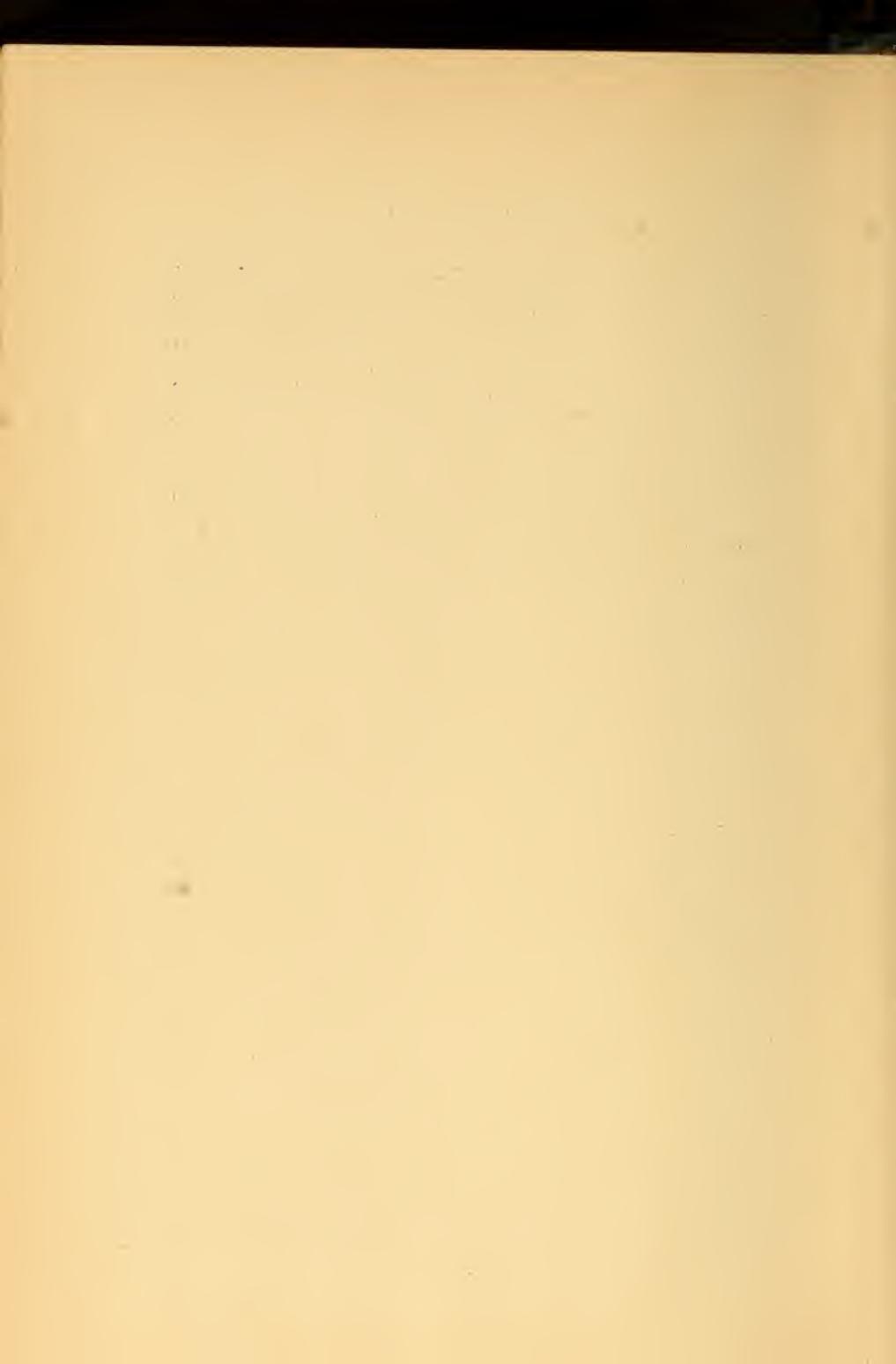
You have committed your way unto the Lord. You are resting in Him. Commence to praise Him; delight yourself in the Lord, and He will give you the desire of your heart. You have packed up bag and baggage, you are at Calvary's depot; you have secured a first-class ticket; you have booked for the holiness express; you have paid full fare, no half rates on this line. You have got on board by simple faith. You are now on the palace

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car, sitting down, resting, no worry, no fret, you are not even fidgety. If thou wouldest believe thou wouldest see the glory of God. He sanctifies you now; you have given up your joy, your peace, your delight, your pleasure, your way, your influence, yourself for His joy, His peace, His delight, His pleasure, His way, His influence, His life, His rest, His assurance, His quietness. The blood does sanctify you definitely and without hesitancy or dictation to God. You dare to take the witness stand not in your own strength, for you are an infinity of weakness, but in His strength you dare to confess, to testify that the blood does sanctify, does cleanse your heart, does bring you into perfect harmony to the divine will. You are not leaning to your understanding, but living or dying, you have sunk down to your own nothingness, and you are all in Him. Where you cannot see or feel or trace, you let go, and drop down helpless into His arms. I cannot explain to you what will happen, but if you will be still enough before God, if you will remain trustful and steady, and not waver, you will find it all out for yourself, and God will honor your faith by giving you more feeling than you can hold. The mystery of Godliness, which Paul declares was hidden for ages, will be revealed to you in the face of Jesus. Here is where the witness is found; when it comes, don't dictate to Him how you are to manifest

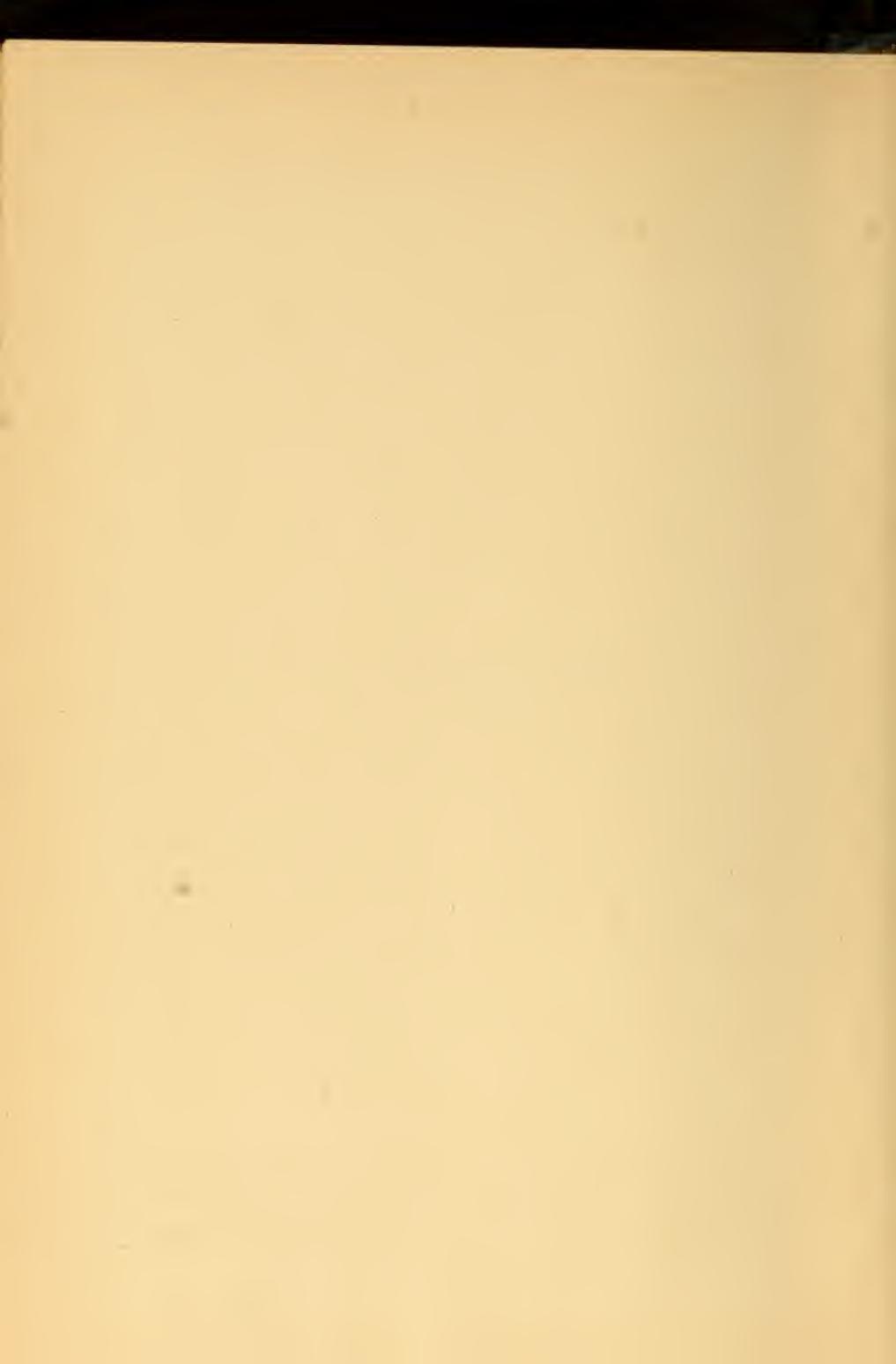
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His presence, His coming, His power, His glory. Let Him come in His way; don't keep back the blessing when the Blesser comes; be willing for Him to bless you any way He pleases, whether in quietness, calmness, shouting, laughing, weeping, or stillness—any way so Jesus is glorified in you. Don't trouble yourself about freedom like what any one else enjoys; your freedom is His. Every thought is brought into captivity to the obedience of Christ. This is the royal road of true Christ-like liberty.



Divine Guidance.

Continued.



CHAPTER XIX.

DIVINE GUIDANCE. (Continued.)

Your freedom went in with your complete and unre-served abandonment; you are standing fast in the liberty wherewith Christ hath made you free. He whom the Son makes free is free indeed. You have now entered into the indeed freedom; you will now do, dare, pray, testify, for Him. You see it now, don't you?

Don't be troubled if you cannot tell all that is in your heart. Remember that no one else can; it's unspeakable and full of glory. Sometimes you may have to shout, or perhaps dance, or weep; at other times He will so overwhelm you with His blessed presence that you will be compelled to remain still in Holy, Hallowed, Sacred quietness and drink it in. Blessed Divine Abounding! You will not only be able to say, "I am crucified with Jesus," but you will be able to declare before three worlds that you live, yet not you, but that Christ liveth in you, and the life which you now live, you live by the faith of the Son of God who loved you and gave His life for you. (Galations 2: 20.)

Your life is hid with Christ in God. Amen! Glory! He has come to abide, to stay; the promise of the Father is now fulfilled in you. He has not only come to stay,

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but to guide you into all “The Truth.” (R. V.) There may be a lot of truth you may never know anything about this side of heaven, such as Geology, Astronomy, Metaphysics, Mathematics, Physiology, Latin, Greek, Hebrew, etc., etc. This is not putting any premium on wilful ignorance, but you may be as ignorant as a Hot-tentot or as wise as a Solomon, and the Holy Spirit will lead you into all the truth which is essential to lead you through this world and land you safely in glory. It is well for you to know this, for many souls have been fogged on this matter of Divine Guidance, because they misunderstand or misinterpret the word. It is not all truth, but all the truth, you have an unction from the Holy One, and you all know, it reads in our common version, “You know all things.” This has led to a great deal of foolishness, and often rank fanaticism, discarding all human teachers who are filled with, and gifted by the Holy Ghost, and called of God to teach the saints. You do not want carnal pomp or eloquence, but you are willing to learn from the Jew as well as from the Greek, the ignorant as well as the scholar, when they are filled with the anointing that abideth. Paul was a sanctified apostle, still he was a debtor to the Jews as well as the Greek, while some have run off into wild-fire and fanaticism and declare their infallibility, still this does not deny Divine Guidance, for the spirit is to guide us

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into all the truth. Keep on the main track,—perfect love. The way that Jesus marked out; keep fully abandoned to Him; keep your eye on Jesus, not on a vain imaginary spirit somewhere up in the roof of your head; put your eye on Christ. The truth is dwelling in your heart, He will guide you; He will not let you go astray; keep humble and teachable before Him; watch His providences; don't smash down the doors yourself, or you will rue it. Let Him open the doors. Men and demons may conspire to close up every door of usefulness, but God will open doors which no man can shut. Be steady; be careful of your inward impressions; wrap everything well over the head; keep tranquil in your soul; see that your impressions are in harmony with divine providences, and with the Word of God. Keep inside the Bible; exercise your best common sense; don't run before the Spirit; keep in the rear; let Him lead you; the sheep know the voice of the Shepherd, the sheep hear His voice, and He calleth His own sheep by name, and leadeth them out. Let Him go before you; you follow, keep your ear open to His gentle, loving voice. He will speak to your affections, and your heart will say, "yes, yes, where Jesus leads, I will follow." Cast your cares and burdens on Him, and daily you will develop in a life of patience; avoid all side tracks; keep in the college of His own heart. God saves fools, but He does

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not expect them to remain such. You will find it necessary to graduate; love the secret closet of prayer; lay open the secrets of your heart daily; commune with Him honestly, and He will commune with you; He will not allow you to be side-tracked if you will keep humble, tranquil, quiet, and seek nothing after you are sanctified, but more love, more of the same kind of the second blessing fire, and when it rushes in on you, the Holy Spirit will teach you, if you will be steady and patient enough to listen to Him, that these mighty girdings and anointings and holy refreshings and heavenly down-pourings of divine love-fire is not a distinct work of grace from the blessing of entire sanctification, but the same sanctifying, purifying, empowering, and second blessing fire coming in on your soul, to equip you for whatever work or suffering He has called you to do or bear. You will look out for a relying too much on dreams, and you will avoid vain speculations and so-called revelations that are not in the word. Some who were once blessed men and women of God have been side-tracked on these lines and drifted off into nonsensical dreamlands and apparitions of balls of fire, which are so largely described in the lives of some of the Roman Catholic, canonized saints. Let us keep inside of the Word. After close reading for about fourteen years, I find no one any more clear in the teaching of the doctrine and experience of Scriptural holiness

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than Mr. Wesley. Truly he was a Christian, a gentleman, a saint, a Paul, a scholar. Get his Christian perfection; read it; study it, together with your Bible, and the Spirit will use them to the enlightening of your soul. The Holy Spirit will teach you not to fret, no matter what may befall you.

You will take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. This does not mean that you will lose your humanity, and that you will not feel grieved many times, for the more you advance in the sanctified life, the heavier crosses you shall meet, because the pain of banishment increaseth in proportion to your love. The more keen will you feel insults and loneliness and ostracisms and slights; you will often be declared a mystery; few will understand you; doubtless Jesus was a mystery to His own mother, but while you will be grieved, from betrayals from false brethren, and slandered, you will not give way to fretting, because you know that your Father cares for you, and all is working together for good to you because you love God. All things, the word things or think has the same meaning with the Anglo Saxon, so that we might read it thus: We know that all that we can think or conceive to exist in the present, or that possibly may exist in the future, will work together for our good if we love God. This is difficult to under-

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stand, but we know such is the case because God's unerring and infallible Word declares it so. So that there is nothing that I can think of in the present, nothing that may possibly happen to me whether in the present or in the future, but will be for my good, if I really love God.

All things; all that I can think of, all that I can possibly conceive though it may seem dark and obscure to me, though I may never be able to reason out the what and the why and the wherefore, though I may never be able to comprehend why they happen to me in this life, blessed be God!

My text positively declares that if I truthfully love God, all things work together for my good as long as I love Him. So that we can challenge hell and Satan and all his excarnate as well as incarnate demoniacal agents; so that let sorrow crowd in upon us, poverty stare us in the face, loved ones forsake us, confidential friends betray us, foes detract, backbite and culminate and slander us, let our names be cast out as evil, so long as we know in our own hearts that we do love God, though we may be persecuted for righteousness' sake,—mind you, not for our sakes but for righteousness' sake,—though we may be reviled, and all manner of evil said against us falsely for Jesus' sake, I invite you to unite with me and the host of blood-washed souls, to rejoice

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with exceeding great joy, for great is our reward in heaven. Let us be done with our murmurings and disputings and questioning God's dealings with us, and let us send up a volley of hallelujahs and hosannas in praise and prayer and adoration to Him—Him who has said that all things work together for good to them that love God; to Him who is our light, our salvation; to Him who has perfected this love within our hearts, so that, though a host should encamp against us, and war should raise against us, our hearts will not fear, for in the day of trouble He shall hide us in His pavilion. In the secret of His tabernacle shall He hide us. He shall set us upon a rock so that our heads can be lifted above our enemies. He who has said, "Fear not, I am with thee," who has declared that He will be with us (all days), the dark days, the sorrowful days, the lonely days; days when we are cooped up in a tight place, when we do not know whether we ought to move to the right or left; when we are misunderstood, misrepresented, our motives misjudged; when our nearest and dearest leave us to walk no more with us; when we are declared a mystery, even by our brethren in the ministry; when all kinds of underhand work is conspired against us; when hell itself will seem to hold a jubilee over the way we are treated. Precious, trembling heart, look up! The God of Sinai and Pentecost is looking on. Be assured, if you are His

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sanctified child He is your Father, whatever He is doing or permitting to be done is for your own good, for my text declares all things; all that I can think, all that I can conceive, all that is possible to happen or may happen to me is working together for my good, if I love God. Ten thousands hallelujahs to our conquering King who has left us such a promise. Heaven and earth shall pass away, but not one jot or tittle of this text shall ever pass away.

“Ah,” some one says, “this is difficult to understand.” Yes, dear soul, I admit it is. When father rejected me and drove me from my house; when mother fell upon me with her maternal embrace and gave me the last kiss as I was driven from my paternal roof; as I walked the lonely streets at midnight without a cent in my pocket, friendless, and alone, it was hard for me to understand it, but I have found out long since, though heart-breaking it seemed to be, that he who leaveth father and mother, land and property, friends and relations, shall find hundreds of homes, and in the end everlasting life. If you take this blessed way which God has marked out for you, if you will deny yourselves and take up your cross and follow Jesus, though it make an incision in your shoulder, and though, so to speak, blood shall ooze from your feet as you follow Him in this thorny path, though you may be looked upon as the offscouring of this world

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and the scorn of hell, though you may, so to speak, be crowned with thorns and the sword of sorrow pierce your heart until you may be almost fainting on the way, I want to tell you, that He gives us the divine assurance that we shall march the golden streets with Him, and that we shall be numbered among the aristocracy in glory, for we are joint heirs with Jesus Christ; that if we are faithful a little while, the glory which was given to Jesus shall be given to us in our full redemption, and then we shall see that all things have worked together for good because we have loved God.

I am sure Martin Luther, the great reformer, when he visited Leo X in 1512, was made Doctor of Theology, did not understand all that he had to suffer when he left the Augustinian convent in Wuttenburg, Germany, and took his departure from under Roman tyranny, and when the bull of excommunication was presented to him, consumed it in flames before a large public assembly; surely he did not understand when Leo X urged the new emperor, Charles V, to apprehend and punish him as a daring heretic. But Martin Luther lives to-day as a mighty reformer who turned Rome upside down, and long since has learned that all suffering and privation and persecution, which he did not understand while he was here, worked together for his good and for the good of millions, because he loved God. And

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George Fox, the founder of the Society of Friends, who was born in 1624 at Drayton, Leicestershire, England, his father being but a poor weaver, though he was imprisoned in 1648 and imprisoned in 1650 under a false charge of blasphemy, confined in Derby prison for one whole year; God raised as the leader of a thousand souls who dared for conscience's sake take the prison rather than yield to the convictions of the conscience. Fox's name still lives, not only in the heart of thousands of his followers, but his name is immortalized in heaven, where he too has learned that all things work together for good to them that love God.”

And there is our own dear Wesley, the beloved apostle of holiness, the picture of whose countenance I love to look upon, born in 1703, and who, in about the year of 1730, while at Oxford University, he and his brother with a few other students formed themselves into a society for the purpose of mutual edification and the spreading of Scriptural holiness, the grand deposition of the people called Methodists. He who was indefatigable in his labors, and whose doctrines have permeated all Protestant Christendom, he, too, has found out ere this, that all things have worked together for good to him and to millions of others because he loved God. Ah, beloved, whether we understand it or not, the language of my text is true, that there is nothing that can happen

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to us; that He who takes care of the sparrow careth much for us, and will not permit one hair of our heads to fall to the ground without our Father's knowledge. Whatever befalls you, whatever may be the trials and tests and temptations, be confident that God is weaving them out in His loom to work together for good, if you love God.

Look up! Don't be discouraged! Remember that He is the wall of fire around about us; that He is our helmet, our shield, our defence, our breastplate, our sword. In His strength let us go forward. Let us know no retreat, but rush on in Jesus' name.

Let us count it all joy when we fall into divers temptations. The toils of the road will seem nothing when we get to the end of life's brief journey, and if faithful we will be able to say, in the language of the Apostle Paul, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love His appearing." So we see that "all things" that work together for our good depend upon pure motives, our interior union and love of God at the time we pass through them, because we are among the number who are called according to His purpose.

“BREAD FROM HEAVEN.”

He that trusteth in the Lord shall be as Mount Zion, which shall not be moved; they that trust in the Lord shall never be confounded; the joy of the Lord is your strength; you have put on His beautiful garments and His strength. (Isaiah 52: 1.) You are strong in the Lord and the power of His might, and you now come to Zion with crowns of joy upon your head; you have obtained joy and gladness, and in His presence sorrow and sighing flee away. You have the oil of the joy of the gladness; the work of righteousness, which is peace, the effect of which is quietness and assurance; you dwell in a peaceful habitation and in sure dwelling places; you have rest, peace. A Holy Sabbath has come into your soul; fret has gone. Glory! As you develop in this life of perfect love, you will become sensible to the voice of the Holy Spirit. You will learn to discern the difference between the hard, scolding, rushing voice of Satan and the tender, sweet, gentle, dove-like voice of Jesus. Excarnate and incarnate demons will assail you, charging you sometimes with the most cruel accusations. Sometimes when your body is depressed and you are suffering from physical or mental pain, when you are in heaviness through manifold temptations, when in times of test and trial you make a mistake, they will charge you sometimes and sneer at you and declare you a sham, a hypocrite, and backslidden. They will try

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to push you off into a pugilistic holiness that fights every body and every church, and because you have not that bulldog courage, they will declare you a compromiser, but don't let go your confidence. Hold on, or rather permit God to hold on to you. What you need is the courage of a Newfoundland to jump in and save somebody. When you see your mistake confess under the guidance and wisdom of the blessed Spirit and go on your way rejoicing. He will enable you to discern truth from error in hundreds of tracts and so-called holiness papers, which hitch on a multitude of things under the name of holiness, in order to propagate their error. You will find that it will be necessary for you to have a serpent's eye in a dove's head. You will learn to know that those who are wise for this world are wise for a moment, but fools for eternity. He will teach you the difference between dressing as becometh men and women of Godliness and the straight jacket, legalistic, manner of dressing, which brings us into bondage of the nunnery black habit or the brown habit of Franciscans. You will avoid the two extremes; He will reveal to you the difference between the demonstrations of the blessed Holy Spirit, which are tender and melting, and the wild-fire enthusiasm and inspiration of the devil. He will show you the difference between the grace of faith and the gift

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of faith, so that you will not run off or be side-tracked by the extreme views of faith-healing. I have seen hundreds of cases healed in Romanism, whom I am confident never new God, and who were out and out Christless drunkards, liars, cursers, licentious. There are hundreds of things we do not understand, and the safest way is to keep on the line of perfect love, and still you will not discountenance or undervalue the gift of divine healing. If you remain in His college, He will reveal to you the difference between Scriptural purity and the unscriptural doctrine of Roman celibacy, whether in the single or married life. If the devil cannot get you to commit some open sin, he will endeavor to get you to lower the Christ-standard or to switch you off by exalting the standard of holiness higher than Jesus ever raised it, and drift you off into the dark ages of a Roman Catholic celibacy. It will be necessary for you to keep your eye open. He will condemn you for remaining in the church, and he will mail papers to you with a mixture of holiness to show you your supposed error, and to get you on the line of Comeoutism, the most bigoted of all sects, and if you don't come out from all the churches he will tease and annoy and endeavor to convince you that you are backslidden; he will charge you with wilful sin; when you know you are clean and unblamable before God in love. It will

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be necessary for you to trust in God every moment, for if you trust in yourself you will fail. He has come to abide, to stay, to dwell; He will reveal to you that mistakes are not sins, and that sins are not mistakes.

He will try to destroy your influence among souls by making use of gossipers, whisperers and slanderers; the blessed Holy Spirit will teach you to trust Him perfectly. Continue humble, calm, and tranquil before God. He will aid you to see the difference between possession and the mere profession of perfect love, which judges motives, is perpetually criticizing the navigation of others, which is like the Pharisaical prayer, which consists in the contempt of others, more than a living hatred of ourselves. This contempt is very common among some people and some places; nothing can be more incompatible with the true Scriptural experience of perfect love than this, which is the intervention of a weak head and a vain mind, with one or more spiritual ideas the result of which is a little rude practice of self denial, with a very abundant spirit of reforming everything and every place and every church and every domestic circle. It is very active, but onesided, and denotes a self sufficient mind. It is always changing with its prolific plans and superficial rapidity and loudness of brief and little purposes. These are some of the many signs of counterfeit professors who are not genuine possessors of perfect love.

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Perfect love holds its own course like the earth turning day and night on its own axis; it never tires, it is always restful; it sees God; believes God; relies on God, dwells in God, is childlike, humble, simple, teachable, always learning within its sublime possibilities, always loving and magnifying the power of the precious blood to cleanse. Perfect love of itself can never run upon a rock and be shipwrecked. The holy soul feels its way, sees the danger, and avoids it. It is easy to lose it, so it will be necessary for you to exercise your good common sense and watch and pray and trust God so that you will not drift.

False profession of holiness looks fine for a time, and to all appearances sails well, but when it has caught the wind full in its sails, it begins judging, condemning, pounding, and slandering others; it wears borrowed clothes, and calls itself by other person's names. As pastors and evangelists we suffer a great deal from this false holiness. With them every body is bad, a hypocrite, no one is good but themselves. They exaggerate everything, doctrine, practice, and self-denial. They are ruled by a spirit of publicity and praise. They like to differ from all around them, while agreeing is tame and uninteresting, they present to the world and the church an image of God without His beauty. What can be more sad than this? It is the very opposite of all which

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is seen in the truly abandoned soul that possesses Perfect Love, and filled with the Christ-like spirit which is

“Pure, warm, and changeless,
A living fire.”

THE END.

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